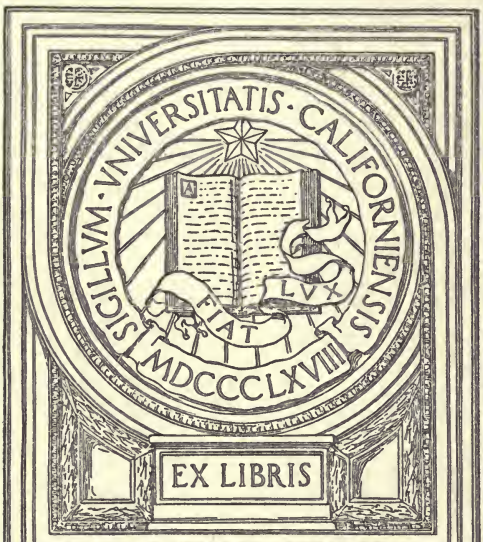
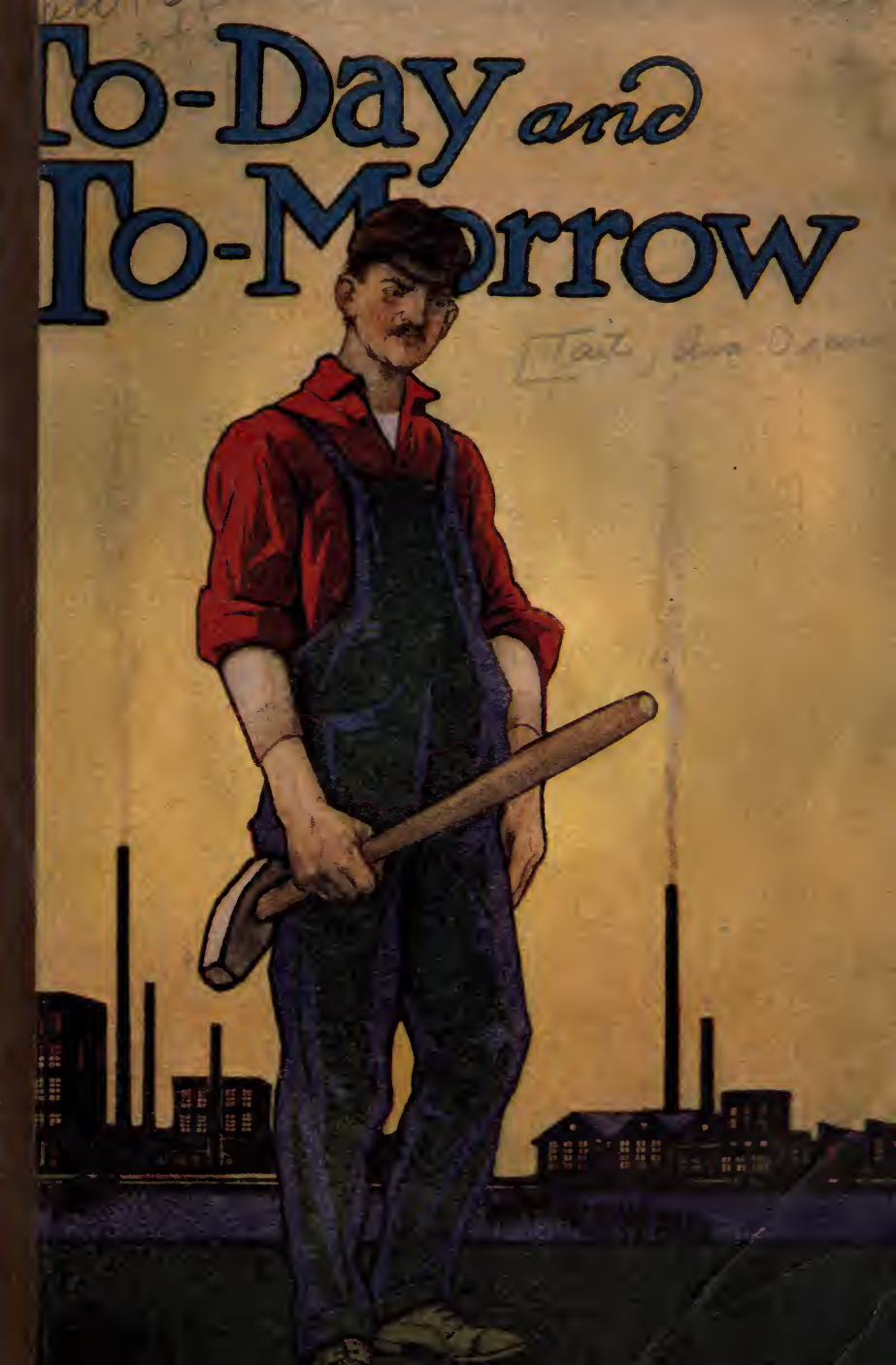
984e
T135

UC-NRLF
$B 28 736

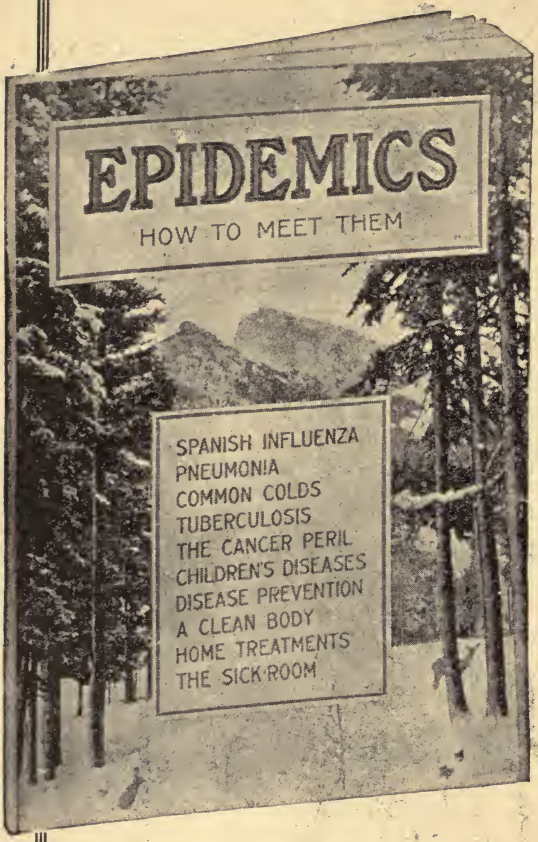
YC 15594


SIGILLVM · VNIVERSITATIS · CALIFORNIENSIS
LVX
FIAT
MDCCCLXVIII
EX LIBRIS

To-Day and To-Morrow



BE PREPARED



"Ignorance is more destructive than war."

Price, paper binding, 25c.

(30c in Canada.)

THIS book explains and illustrates the most successful sanitarium methods for handling all kinds of common ailments in the home. Note chapter headings on cover. Endorsed by leading physicians and specialists in public health service. It should be in every home. Over a half million copies sold.

PACIFIC PRESS PUBLISHING ASSOCIATION
Mountain View, California

TO-DAY AND TO-MORROW

284 C
T35

CONTENTS

This Bewildered World - - - - 5
What Jesus Foretold of To-Day - - - 12
A Social Collapse - - - - - 30
"Christianity Broken Down?" - - - 49
Miraculous Delusions - - - - - 62
Eternal Good Tidings - - - - 73
Let Not Your Heart Be Troubled - - - 85

THIS BEWILDERED WORLD

CHAPTER I

Bolshevism repudiates democracy, rules by force, aims at free love, and calls God a superstition.

THE world is recognized to be in a state of industrial, political, and religious chaos. Dr. Charles Aubrey Eaton, through *Leslie's Weekly* of November 1, 1919, says:

"My own belief is that this is the supreme testing time of history. And it is possible for the race of men to make a choice within the next few years which shall determine the destiny of the world, either forward to such transcendent achievement as shall usher in the kingdom of God on earth, or downward to the bottomless abyss of moral chaos and ruin."

Sir John Foster Fraser, F. R. G. S., one of Great Britain's shrewdest journalists and most influential citizens, as reported in the Vancouver *Daily Province*, September 13, 1919, characterizes the situation with graphic vividness in the words that follow:

"The world is in tumult. There is not a distinguished soldier who does not believe that there will be another great war. . . . The governments of the world are perfectly conscious of the evil ahead. They are getting ready for it. . . . If straws show the

M269924

way of the wind, and if shadows are any indication of the vicinity of substance, it is difficult to conceive that many years will elapse before the specter of world fury again blots the sun."

The foregoing are samples of what men everywhere are saying. But notwithstanding this despairing situation, is there no light ahead? Is the human race doomed? Can no hope be held out to a perplexed, bewildered, and despairing race?

Indeed, there is a positive solution for all of this problem, and the knowledge of it fills the soul with an indescribable joy. Coming to the source of our help, we find the Book of books saying to us:

"Surely the Lord Jehovah will do nothing, except He reveal His secret unto His servants the prophets." Amos 3: 7.

Is it literally true that God possesses the secrets of the future, and that through the Bible prophets the key is placed in the hands of His people? These are momentous as well as inspiring questions, in these auspicious hours.

We may be puzzled as to how God can foretell or unravel the future, but such problems are beyond the powers of finite man. No more can we tell how the infinite God can hold millions of suns and worlds continuously and eternally, without any variation, on their trackless journeys through space. But as we behold the power of God as manifested in creation, are we not thus led to have confidence in His prophetic utterances?

Upon this point of reading the future through the gift of prophecy, the Saviour, in one of those intimate interviews with His disciples, affirms:

"I have told you before it come to pass, that, when it is come to pass, ye may believe." John 14: 29.

The Master was seeking to comfort His disciples. They could not look into the future; but as they should pass through sore trials and great perplexities, those trials and perplexities would be immediately relieved as they should call to mind the Saviour's assurance that He had told them "before it come to pass," and all this for the purpose that, "when it is come to pass," they might believe.

The Master talks of the future as familiarly and as minutely and definitely as He would talk of the present or of the immediate past. In harmony with the words of Isaiah the prophet, He makes the exalted claim of "declaring the end from the beginning." Isa. 46: 8-10.

One or two of the utterances of Jesus in His personal teaching are of special significance in showing His valuation of prophecy.

In one of His parables, the lost rich man is represented as requesting Abraham to send Lazarus to his five brethren who were still living, "that he may testify unto them, lest they also come into this place of torment." To this request, "Abraham saith, They have Moses and the prophets; let them hear them." Luke 16: 29. But the rich man persists in his plea. "He said, Nay, Father Abraham: but if one go to them from the dead, they will repent." Verse 30. Then comes the emphatic reply from Abraham — and each of us should study the words closely:

> "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Verse 31.

How impressively, in this parable, does the divine Teacher emphasize "Moses and the prophets"! His point in this important lesson is that "Moses and the prophets" have in them such elements of divine strength, they carry with them such convictions concerning their inherent supernatural power, that if any one refuses to hear them, he would not "be persuaded, if one rise from the dead."

The truthfulness of Jesus' words is conspicuously brought out in His own life; for in the course of His ministry, He did actually raise from the dead three persons, one of them an individual by the name of Lazarus. Many of the leaders in the Jewish church at that time witnessed this mighty display of divine power; but these leaders had rejected the light shining from "Moses and the prophets," and then they could refuse to believe even though one was raised from the dead. Their delusion prepared the way for them to join hands, a little later,

Effect of an anarchist's bomb on Judge Hayden's home, Boston.
International Film

in fulfilling other prophecies by crucifying the Christ of the living God.

The great Jewish leaders of that time who rejected and crucified the Christ were not the only ones who failed to understand that all the events in the life of Jesus, from the manger to the cross, were one continuous procession of fulfilling prophecy. Even the most devoted disciples of Jesus, those who were the special recipients of His careful teachings, were so blinded by current notions that they did not grasp the great significance of prophecy and the part it plays in the divine plan.

Upon this point, read the story of the journey of two of the disciples to the little village of Emmaus on the day that Jesus was raised from the dead. The text says that as they were on the way,

"Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him." Luke 24: 15, 16.

The Master joined in their conversation, and asked them why they appeared so sad. Then they told Him the story of the crucifixion of Jesus, and of their disappointed hopes, and of their astonishment when "certain women" of their company had reported to them "a vision of angels," who had assured them that Jesus was alive.

In answer to this story of their sadness, perplexity, and disappointment, the record is that Jesus said to them:

"O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into His glory?" "And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." Luke 24: 25-27.

The disciples in that time represented the greatest intimacy with Jesus of any mortal beings on earth. They loved Jesus, and Jesus loved them. He had impressed them with the importance of prophecy. But regardless of all this, when Jesus was crucified, they seemed to go hopelessly adrift on the open sea of despair and perplexity.

How impressively does Jesus show them that all of this came about because they were "slow of heart to believe in all that the prophets have spoken"! Then with

Socialist riot in Cleveland, Ohio, in which two were killed and two hundred injured.
Photo Underwood

what divine earnestness does He review "all the prophets," as "He interpreted to them in all the Scriptures the things concerning Himself"!

After Jesus had made Himself known to the disciples, and left them in the village of Emmaus, they hastened to return to the other disciples, in the city of Jerusalem. When they were all together, Jesus met with them; and as He sought to explain, and to confirm their faith in, the great things that were taking place, the Word affirms:

"He said unto them, These are My words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning Me. Then opened He their mind, that they might understand the Scriptures; and He said unto them, Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem." Luke 24: 44-47.

How remarkable is this teaching of Jesus! In seeking to rekindle the faith of His disciples, He does not emphasize the fact that they actually see Him, and that

what they behold with their eyes should be sufficient to convince them. No; He turns their minds back to the writings of "the prophets." He teaches that those writings are so clear, so convincing, that any one who will but allow the mind to be opened up to their value, will be able to see in all these Scriptures their revealing of the wonderful import of what is occurring before his eyes.

May it not be that the prime need of this hour is that men with open hearts should turn to Jesus with earnest supplication that He will "open their minds," so that they may behold the true teaching of the great prophets? It may thus be disclosed that the very events that are filling the world with despair are most literally and most strikingly in fulfillment of what the prophets have foretold.

Shortsighted men may seek to minimize prophecy; they may say that it cannot be understood, and that the world can draw no light from it. But whatever may be the estimate of men concerning the teaching of prophecy, Jesus, the Christ of the living God, says that the men are "foolish" who are so "slow of heart to believe in all that the prophets have spoken."

The doctrine of Jesus divided the Jewish church. The great mass of its leaders refused the light of Christ; and only a few of the foremost doctors of the law, like Nicodemus, Gamaliel, and Joseph of Arimathea, were persuaded to hold back from rejecting Him altogether. Even His most intimate disciples, until after His crucifixion and resurrection, failed to understand His plainest teaching.

The church of the living God, as well as the unprofessing world in general, should carefully note and profit by the lesson of that time. If, in our doubting, perplexed, and despairing condition, we turn with a full purpose of heart to Jesus, will He not do for us what He did for the disciples then? Will He not "open" our minds, that we may "understand the Scriptures" and recognize the prophecies that pertain to these days?

WHAT JESUS FORETOLD OF TO-DAY

CHAPTER II

SOME of the prophecies that Jesus spoke in person are worthy of the closest study, and perhaps should engage our first attention. Please observe the setting of this one of the Lord's predictions. The Master Teacher, standing in the temple, has pronounced the doom of Jerusalem and of the Jews as an organized and independent nation. He has just uttered the significant words, "Behold, your house is left unto you desolate." Matt. 23: 38. On passing out of the temple, His —

"disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3.

There is no mistaking the theme. It is the "coming" of Christ, and "the end of the world." But when this subject is suggested, many people are terrified at the thought of it. If the great theme of the coming of Christ has terrors for you, it is because you are not acquainted with the Christ who is to return, and consequently are unaware of what His coming means.

When He was here before, friend and foe unitedly admitted that He was the most lovely and irreproachable character that ever graced this earth. And to-day all will agree that we should have heaven upon earth if the teaching of Jesus and the life that He lived were manifest in the hearts of the mass of humanity.

Then, since Jesus is such a lovely character, why should we be distressed at the thought of His coming? Why should not the announcement that the great event

Since the signing of the armistice, the populace of Europe has given itself over to pleasure with utter abandon. Dancing is one of its most popular pastimes.

Wide World Photo

is near fill our souls with palpitating joy, instead of the fears that so many express?

In answering the question as to the "signs" of His coming, the Master said:

"As were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the Flood came, and took them all away; so shall be the coming of the Son of man." Matt. 24: 37-39.

"The days of Noah" and the days of "the coming of the Son of man" are to be of the same character. This is plainly the teaching of Jesus. Hence we can with interest refer to the record concerning the conditions in Noah's time. Of those "days of Noah" it is said:

"Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth." Gen. 6: 5, 11, 12.

Such is the inspired account of the conditions before the Flood in "the days of Noah." Let us gather out some of the striking utterances.

"The wickedness of man was great;" "every imagination of the thoughts of his heart was only evil continually;" and twice over it is reiterated, in this brief quotation, that "the earth was corrupt"; twice is it stated that "the earth was filled with violence."

Now is there any ambiguity about that prophecy? Is there anything in it that is not perfectly clear? Does not Jesus say in the plainest, the simplest language, that as it was "in the days of Noah," so shall it be in the days of "the coming of the Son of man"? And is not the inspired text specific in informing us that wickedness had reached "every imagination" of the thoughts of men, that men had "corrupted" themselves and filled the earth with "violence"?

You may have some personal theories concerning present-day conditions. You may have some personal theories concerning these Bible statements. But can there

be any question in regard to their clearness, in regard to just what they say, and in regard to the fact that they most specifically tell us what to expect in the days of "the coming of the Son of man"? We are to expect heart-debasing wickedness, corruption, and violence as it was in "the days of Noah."

In that twenty-fourth chapter of Matthew, the Master directs our attention to the predictions of "Daniel the prophet." Therefore, whatever some men may think, the Lord Jesus Christ Himself refers to Daniel as an authority in prophecy. Please read and ponder the following graphic yet simple words from this "prophet" whom Jesus quotes and endorses:

"At that time shall Michael stand up, the great Prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." "And he said, Go thy way, Daniel; for the words are shut up and sealed till the time of the end. Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand." Dan. 12: 1-4, 9, 10.

The prophet refers to "that time" when "Michael," who is none other than the Lord Jesus Christ, shall "stand up." That supreme moment being reached, says the prophet, "There shall be a time of trouble, such as never was since there was a nation even to that same time."

The prophet moreover points to that "time of trouble" as the days when "thy people shall be delivered, every one that shall be found written in the book." In that auspicious hour, "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Such language is unmistakably clear. It is pointing to the great resurrection scene, and to the sublime hours

when Michael, the mighty Christ, shall stand up to deliver this earth, with all its righteous inhabitants, from the curse of sin.

The text furthermore states that the words were to be "shut up" and "sealed" "even to the time of the end." And then, that we might make sure, beyond a possible peradventure, when "the time of the end" arrives, he adds the interesting item of foreknowledge that those days will be marked by the conspicuous detail that "many shall run to and fro, and knowledge shall be increased." Increase of "knowledge," many running "to and fro" throughout the earth, are to be distinguishing characteristics, then, of "the time of the end."

The present generation has witnessed a marvelous avalanche of discovery and invention. It has seen the development of the railroad, the steamship, the telegraph, the automobile, the airplane, and all the rest of the paraphernalia by which men may "run to and fro," or communicate with each other from the distant parts of the earth.

Twice over in the foregoing quotation does the prophet emphasize the fact that his words were "sealed," and therefore their significance would not be understood till "the time of the end." But in that "time of the end," not only will there be the many who "shall run to and fro," and the great increase of "knowledge," but also "the wicked shall do wickedly; and none of the wicked shall understand; but they that are wise shall understand." Wickedness, then, will blind the eyes even in the enlightened age of "the time of the end," so that the most palpable truth may not be seen.

Let us note some of the thoughts of these prophecies. The Master, in His personal predictions, and the prophet Daniel, give us to understand that "the time of the end," or the period just preceding "the coming of the Son of man," is to be marked by evil "imaginations" in the hearts of men; it is to be marked by "corruption"; by great "violence"; it is to be marked by "a time of trouble, such as never was since there was a nation"; it is to be marked by a mighty running "to and fro" and increase of "knowl-

The present generation has witnessed the development of the railroad, the steamship, the telegraph, the automobile, the airplane, and all the rest of the paraphernalia by which men may "run to and fro," or communicate with one another from distant parts of the earth.

Times Pictorial Service

edge"; it is to be marked as a time when "the wicked shall do wickedly" and when "none of the wicked shall understand"; and over against this, we are to be impressed with the opposite truth,—that in that time, the "wise shall shine as the brightness of the firmament," and "they that are wise shall understand."

It may be well, in this connection, to call attention to views that men of the world are expressing as to the hopelessness of the conditions of anarchy, violence, and wickedness that surround us.

Mark O. Prentiss, chairman of the board of directors of the Bankers' Foreign Credit Clearing-House, in a dispatch from Washington, under date of January 24, 1920, said:

"The world is sitting on a volcano that may start its eruption at any time, with the result that the financial structure of the world, as we have grown accustomed to it, will be totally destroyed."

Frank A. Vanderlip, one of New York's great international bankers, on returning from a trip to Europe, early in 1919, declared:

"I believe it is possible that there may be let loose in Europe forces that will be more terribly destructive than have been the forces of the great war."

American government investigators, as reported in *America* of November 15, 1919, found a "Manifesto of Anarchist Communists," printed in Russian, from which the following sentences are quoted:

"We must mercilessly destroy all remains of governmental authority and class domination, liberate the prisoners, demolish prisons and police offices. . . . To blow up barracks, gendarme and police administration, shoot the most prominent military and police officers, must be the most important concern of the revolting working people. In the work of destruction we must be merciless, for the slightest weakness upon our part may afterward cost the working classes a whole sea of needless blood."

The foregoing quotations, taken at random from current publications, are only small samples of that with which the periodicals and books of the day are continually filled. It is not within the range of the work in hand to discuss the right or the wrong of any of the theories set

forth by the propagandists of this time. But with the greatest earnestness, attention is called to the fact that these things are striking fulfillments of the prophecies herein quoted.

The prophets foretell the great "time of trouble," the great seas of "violence," of strife and "wickedness," upon which the human race will be tossed in "the time of the end," the days just preceding "the coming of the Son of man." Could prophecies be more literally fulfilled? Or do the most graphic writers of to-day describe prevailing conditions more clearly than they were presented by the seers of Jehovah centuries upon centuries ago?

But passing hastily on, let us read another of the prophecies of the inspired Book, as follows:

"Know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away." 2 Tim. 3: 1-5.

Please scrutinize this scripture closely. Ask it in detail what it says.

We are not to be in doubt or in uncertainty, but we are to "know this, that in the last days grievous times shall come." What are to come? The answer is, "Grievous times." When are these "grievous times" to come? The text speaks out, "In the last days." Do we ask what will cause these grievous times in the last days? The text comes back with the answer that men will be "lovers of self"; they will be "lovers of money"; they will be "boastful"; they will be "haughty"; they will be "railers"; they will be "disobedient to parents"; they will be "unthankful"; they will be "unholy"; yes, they will be even "without natural affection," and "implacable"; they will disregard the rights of others, for they will be "slanderers"; you will be unable to tell in which direction they will break forth, for they will be "without self-control" and also "fierce," for they are "no lovers of good," but "traitors, headstrong, puffed up," and withal they will

On the authority of government investigation, it was found that corporations and men made as high as 2,000 per cent on capital invested.
Photo Brown Brothers

be "lovers of pleasure rather than lovers of God"; while at the same time they are "holding a form of godliness," but have denied its saving "power."

This is indeed a striking bill of particulars in regard to conditions that will prevail "in the last days."

Love of self and love of money stand at the head of the list. The crying evil of the hour is the mad scramble for money. "Profiteering" is the modern term by which it is described.

Ex-secretary of the Treasury William G. McAdoo gave out, on the authority of a government investigation, that corporations and men had been found to be making as high as 2,000 per cent on the invested capital. Other authorities have quoted "profiteering" to run even higher than that.

The prophet-apostle foretold that in the last days, we should have "grievous times" just because of this love "of self" and love "of money"; and what an awful grief is stirred up in the world to-day by these very things!

This prophecy of "fierceness" and lack of "self-control" should be placed alongside the quotations from Matthew and Genesis that tell of the conditions of "violence" that are to characterize these days. The earth "filled with violence," men "without self-control" and "fierce"! How definite are these prophecies, and how strikingly are they fulfilled in world conditions to-day!

The magnitude of the ocean of grievousness created by profiteering and concentrated wealth is shown by the following impressive facts:

Attorney-general A. Mitchell Palmer reported to the United States Senate that there are 222 radical newspapers published in foreign languages in this country, and 105 printed in English. Fifty such new publications have been started since the signing of the armistice, November 11, 1918. And to this list, there may be added 144 papers published in foreign countries, with a special distributing list here, making a significant total of 471. Many of these papers do not carry advertising, which shows that they are subsidized, or supported by men who are willing to put their money into this propaganda.

The sentiments they express may be illustrated by a quotation from a recent authoritative book. On page 3 of the volume entitled "Syndicalism," Mr. William G. Foster, secretary of the Syndicalist League of North America, says:

"If society is to be perpetuated — to say nothing of being organized upon an equitable basis — the wage system must be abolished. The thieves at present in control of the industries must be stripped of their booty and society so reorganized that every individual shall have free access to the basical means of production. This social reorganization will be a revolution. Only after such a revolution will the great inequalities of modern society disappear."

Before a Senate committee, Mr. Foster admitted his authorship of this book; and on page 18, he further states the intense feeling of his class, as follows:

"The syndicalist is as unscrupulous in his choice of weapons to fight his everyday battles as for his final struggle with capitalism. He allows no consideration of 'legality,' 'religion,' 'patriotism,' 'honor,' 'duty,' and so forth, to stand in the way of his adoption of effective tactics. . . . His lawless course often lands him in

jail, but he is so fired by revolutionary enthusiasm that jails, or even death, have no terrors for him. He glories in martyrdom, consoling himself with the knowledge that he is a terror to his enemies, and that his movements, to-day sending chills along the spines of international capitalism, to-morrow will put an end to this monstrosity."

Mr. Foster would hardly dare publish such utterances unless he knew that he had a very strong backing. And it costs money, and it takes a great army of men, to prepare and publish those 471 papers. The men and women of to-day are aggrieved, they have been discussing their grievances for a generation, and now they are ready for action — if we may borrow the language of the late Prince Bismarck — in "blood and iron."

The spirit of unrest and the sentiment of violence are even greater in the Old World than in the New. Brigadier General Harries — to quote only one of scores of authorities — chief of the American military commission at Berlin, expresses the conviction that Europe is in a ferment, and says, "The European situation is filled with danger of a new war."

As you study the clear prophecies already quoted, does not the thought press upon your mind, "How marvelous that God should have been able, centuries upon centuries ago, to describe in minute detail the very conditions that we see filling the world with danger and perplexity to-day"?

Please read with care the following prophetic utterance of the apostle and prophet James, noting, as you read, its portrayal of conditions as they exist to-day:

"Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you. Be patient therefore, brethren, until the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, being patient over

Following a mass meeting, discharged English soldiers and sailors attacked police, who were forced to flee until reinforcements arrived.

© *Underwood*

it, until it receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord is at hand." James 5: 1-8.

How realistic is the call to the rich man to "weep and howl for your miseries that are coming upon you"! and how specific the divine statement that their "riches are corrupted," and that the very "rust" of their treasured wealth shall be a testimony against them and "eat" their "flesh as fire." And give special heed to the statement that these rich men whom the apostle is addressing are "laying up" their "treasures in the last days." The King James Version renders this passage, "Ye have heaped treasure together for the last days." Then, according to this prediction, given more than eighteen centuries before it comes to pass, in "the last days" men will be "laying up," or "heaping together," their "treasure."

And witness the vivid description the prophet gives of the conflict now being waged between capital and labor. Read again his words, "Behold, the hire of the laborers

who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of sabaoth."

Then he proceeds to describe the wanton, the luxurious, the heartless extravagance, in these words: "Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you."

No one will controvert the assertion that many laborers have received and are receiving a just compensation for their services; but it is not of this class that the apostle is speaking. He is addressing his soul-stirring words to wealthy men who have "kept back by fraud" wages that should have been paid to the laborers. Men may have their theories on this question. But God's Word is very clear in showing that there is a great mass of labor that is not justly compensated; that wealthy men, because of their position and power, have defrauded these laborers. God in heaven observes it, and will call for an accounting.

Men may present arguments this way and that concerning the principles of economics; they may write books giving their ideas of the equable distribution of wealth, and what ought to be done about it; but those are not the questions that concern us in the consideration of this theme. We wish to direct the rapt attention of the reader to what this great prophecy of God's inspired Book says. We wish to have him see that it presents in the most vivid language the controversy between the rich and the poor, showing how "in the last days" the rich have "heaped treasure together," and that they are bringing upon themselves a great social storm, which will cause them to "weep and howl" for their "miseries that are coming upon" them.

As further evidence that this prophecy is designed specifically for the last days, note the prophet's admonition to those who can be reached by the Word of God, that they should "be patient" "until the coming of the Lord." And as we see the storm arising that is to hurl

The humble home in which John D. Rockefeller was born.

Photo Underwood

the oppressor into these weeping and howling miseries, again are we exhorted to be patient, to establish our hearts, "for the coming of the Lord is at hand."

Mr. T. J. Duffy, chairman of the Industrial Commission of Ohio, said on September 20, 1919:

"Labor's grievance against capital might be summed up in these words: Capital has failed to recognize, in the individual worker, a human being made to the image and likeness of God. . . . In many instances raw material and machinery have been given more consideration than the workers, because 'labor' was easier to procure than raw material or machinery. . . . Low wages, long hours, sweat shops, exploitation of women and children for profits, and other evils, are all consequences that result from capital's insistence upon treating labor as a mere commodity."

The foregoing utterances may or may not present Mr. Duffy's personal views; but as the most prominent member of an industrial commission, he is stating "labor's grievance against capital." And our opinions as to whether this grievance is right or wrong is not the question at issue. The point is that men do have just such a grievance as this, and they are using nearly half a thou-

sand periodicals in this one nation to tell the world about it. And who cannot see that such intense propaganda will soon bring us to the place where the wealthy men will be most literally fulfilling the prediction of the prophet calling them to "weep and howl" for the "miseries" that should come upon them?

The great amassing of wealth, in these last days, and its concentrated power in the hands of a few men, are facts too well known to require detailed presentation here.

All are familiar with the name of the man still living who started out as a poor boy earning but a few dollars a week, and who, by securing a monopoly of one of nature's great commodities, is now reputed to be a billionaire, and some even go so far as to suggest that he is a multi-billionaire.

All know of the man but lately dead who began life in poverty, and who, by gaining control of the great manufacturing steel industries, amassed more than half a billion, and would have gone far beyond that had not his heart inclined toward philanthropies that led him to distribute much of his wealth.

All are acquainted with the case of the automobile manufacturer who rose from poverty to the place where his income is now reckoned to be over a million dollars a week, and that despite the fact that he is unselfishly liberal with the men and women he employs.

All will call to mind another automobile manufacturer who, as late as 1901, made his first business venture by opening a small machine shop in which he employed only twelve persons; but when this man died, in the first part of the year 1920, he left a fortune of fifty million dollars.

A few farsighted men have had the vision to see the power that concentrated money could give. A few of them have become strong enough to control every manufacturing interest, every leading commodity of commerce, and to make the man of modest means, as well as the laborer, bow to their dictates.

But from the prophecy, we learn that these men of wealth are creating a social storm. They are calling down

Sixty-five families were evicted in New York for refusing to pay an increase in rent of five dollars a month, unless a lease for one year was given them.

© *International*

upon their heads the rage of a multitude of discontented laborers. Men stand aghast before the on-coming revolution; for certain sections of the world have already demonstrated, in a most practical way, what every part of it is doomed to experience at no distant day, unless something can be done to check the on-rushing spirit of strife and violence.

But there is relief. Do not overlook that fact. There is joy ahead. Do not allow your souls to be borne down with sorrows. But we will defer the consideration of that until a little later, while we will pass on to another one of the Saviour's most graphic prophecies.

We have already noted the question of the disciples in regard to the "signs" of Christ's coming and of "the end of the world," as recorded by Matthew. Luke, in his account of that conversation, reports these words also from the Master:

"There shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the roaring of the sea and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." Luke 21: 25-28.

Not only will there be signs in sun, moon, and stars, but, says the Master, there will be "upon the earth distress of nations, in perplexity for the roaring of the sea and the billows"; and then there will be "men fainting for fear" because of their "expectation of the things which are coming on the world." All this, He informs us, is to come just before we "see the Son of man coming in a cloud with power and great glory."

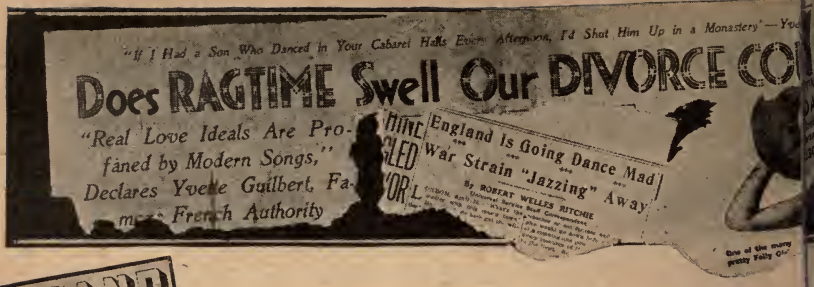
But if we are Christians, if we know the power of the life of the Lord Jesus Christ, and have learned to love Him, and have His love in our own souls, we shall be able, as we see "these things begin to come to pass," to "look up" and "lift up our heads," because our "redemption draweth nigh."

It has come to be commonplace to say that never before was our world in such a state of "distress" and

"perplexity" as it is in to-day. The stoutest hearts are fainting with fear because of the conditions they see surrounding us; and still more are they alarmed because of the prospects for the immediate future. Let us again emphasize the fact that the Lord Jesus Christ, to whom the whole future is an open book, told us, nearly two millenniums ago, that just such conditions as this were to exist immediately preceding His coming.

© *International Film*

Poor families ejected by their landlords.



A SOCIAL COLLAPSE

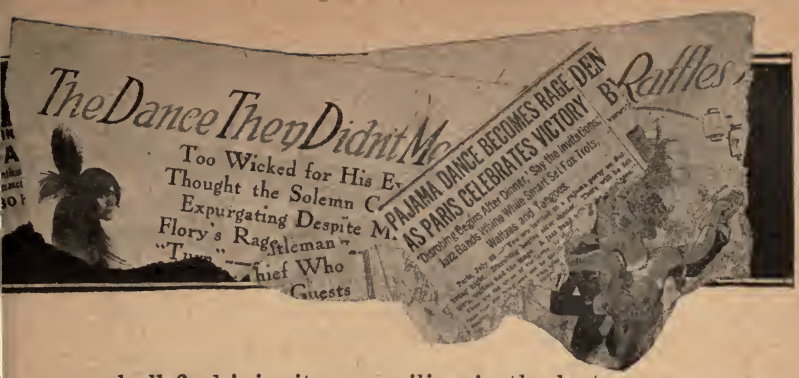
CHAPTER 3

LYING back of our world's political and industrial upheaval, there must be a root cause. As suggested by the proverb, "The curse that is causeless alighteth not." Prov. 26:2.

In the preceding chapter, we saw that Jesus, in answering the questions concerning the signs of His coming and of the end of the world, referred to "the days of Noah." In another connection, He refers to "the days of Lot" in a similar way, as follows:

"Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all: after the same manner shall it be in the day that the Son of man is revealed." Luke 17:28-30.

Mark the specific directness of that expression, "as it came to pass in the days of Lot," even so also "after the same manner shall it be in the day when the Son of man is revealed." "The days of Lot," then, the same as the days of Noah, are an example — a type; and "after the same manner,"



we shall find iniquity prevailing in the last days.

Unspeakable vices, that should cause the beast of the field to blush, were the prevailing sins of Sodom. In conversing with Abraham, the Lord said, "The cry of Sodom and Gomorrah is great," "because their sin is very grievous." Gen. 18: 20. A record of the degrading sins of Sodom is given in the nineteenth chapter of Genesis. The account is very brief, but it is sufficient to show the most loathsome and abandoned shame. Of that wicked city the prophet Ezekiel says:

"Behold, this was the iniquity of thy sister Sodom: pride, fullness of bread, and prosperous ease was in her and in her daughters; neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good." Ezek. 16: 49, 50.

"Pride" and "prosperous ease" and callous indifference to "the poor and needy," together with being "haughty" and committing "abomination," are the causes assigned as to why God "took them away," or destroyed those wicked cities of the

As straws show which way the wind blows, so the advertising of the movies shows the desire and taste of the public in their amusements.

plain,— Sodom, Gomorrah, Admah, and Zeboiim. Jude states both the cause of their overthrow and its significance. He says:

"Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire." Jude 7.

The foremost charge against Sodom and Gomorrah is that they had "given themselves over to fornication." Furthermore they "are set forth as an example." In other words, God has shown, through His dealing with those vice-laden cities, His purpose to strike similar revolting depths of sin wherever they break out and develop such hopeless conditions.

Akin to the warning of Jude are the words of Peter, which read:

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly." 2 Peter 2: 6.

The Lord's "controversy" with the nations, and His design of giving the wicked to the sword, is stated in these words:

"A noise shall come even to the end of the earth; for Jehovah hath a controversy with the nations; He will enter into judgment with all flesh: as for the wicked, He will give them to the sword, saith Jehovah." Jer. 25: 31.

God declares, in the following words of the prophet, His determination to deal with such sinfulness as existed in Sodom:

"How can I pardon thee? thy children have forsaken Me, and sworn by them that are no gods. When I had fed them to the full, they committed adultery, and assembled themselves in troops at the harlots' houses; they were as fed horses roaming at large; every one neighed after his neighbor's wife. Shall I not visit for these things? saith Jehovah; and shall not My soul be avenged on such a nation as this?" Jer. 5: 7-9.

We ask the reader to note carefully what these texts say, then to think of world conditions as they are at the present time, and observe that God has expressed His purpose to "visit" for these things.

Shortly before the great war, we had, following in quick succession, some of the greatest disasters ever known to our planet. There were the earthquake and fire that destroyed the city of San Francisco; the earthquake that visited Valparaiso in South America with such dire consequences; the earthquake in Kingston, Jamaica, that spread so much ruin; the great earthquake of Calabria; and numerous other calamities of this sort, including unprecedented tornadoes and storms in many localities.

But most of the great men of the world refused to heed those things. They tried to persuade us that they meant nothing special. And then on those closing days of July, 1914, the great war storm broke upon us, and all the world stood aghast.

God has arisen to do a very specific work in the earth. The prophecies of the Bible call for it in this very time, and we can see that it is coming on. But will we see the meaning of it all? Will we realize that God has "a controversy" indeed with the nations, because of their great sin, and that He is withdrawing divine protection from our planet, and as the result, sinful humanity is beginning to reap the harvest of its seed sowing?

But men in great masses are refusing to believe in the inspired words of Jehovah, and therefore their ears are deaf to the clear-voiced warnings that are sounding throughout the world in the writings of the inspired prophets. As predicted by Daniel, "the wicked" are indeed doing "wickedly," and also refusing either to understand or to heed the divine signals.

The scriptures already quoted, show, in a general way, that it is God's definite purpose to deal with sin, and He has especially singled out Sodom and her sister cities of the plain as among the most conspicuous examples. Those cities made themselves infamous through becoming reeking cesspools of licentious iniquities. Standing out as the most prominent in their debasing practices was the sin of fornication, and baser still, the unspeakable vice of sodomy — a word, by the way, that the name of Sodom has given to the world.

And let it be kept before the mind that the Master had predicted that the shameless vices of Sodom would be a distinguishing characteristic in the world just before His coming.

It is unnecessary to make more than a passing reference to the conditions in our world which answer to the specifications of Sodom's lustful sinfulness. There is scarcely a place on our planet where a self-respecting young woman is safe after night, and in many places, even in the daytime, unless she is attended by a sturdy escort to protect her. Every day brings its records of young women who have either been stolen or decoyed into lives of lust, shame, and infamy.

And not only is there the shocking record of commercialized vice and prostitution, but it is an open secret that society all the way through is honeycombed with adultery and fornication.

Vice commissions operating in many of the large cities of our nation, as well as in other portions of the world, have spread abroad the revolting facts, with the hope of curing the evil; but the sin goes on with an ever increasing momentum. The lust that leads to the violation of the seventh of God's Ten Commandments drags its incorrigible devotees into the most loathsome of diseases; and if other evidences were lacking, the spread of venereal disease at this time reflects most strikingly the prevalence of the sins that have caused it.

In a document issued by the Navy Department through Secretary Josephus Daniels, the statement is made that "venereal disease *continues* to give a greater damage rate than any other factor"; and in the same document Mr. Daniels says, "The New York County Medical Society makes the appalling statement that 200,000 people infected with venereal diseases are walking the streets of New York." Then he adds, "Neither yellow fever, nor cholera, nor plague, nor any of the dread scourges of the world compare with the disastrous results of this constant, ever present evil."

There is a little periodical called *Now,* issued by a financial concern in Wall Street, New York. In this publication, Mr. Karl K. Kitchen, who informs his readers that he is neither a moralist nor a preacher, tells, in a few striking paragraphs, the voluptuous conditions of New York society. Some of his statements follow:

"New York to-day is infected with the bacillus voluptuosis. The entire city is obsessed by an excess of sexual individualism. The popular sex plays on Broadway, the shimmy and the jazz with its close fitting dancing, the present fashionable attire of women, the flood of sex literature in our books and magazines, are simply manifestations of this sexual obsession. . . .

"The most successful magazines are those filled with stories of sex. Every book on sex and sexuality is in demand. The effect of all this sex literature cannot be otherwise than bad. The literary taste of the public to-day is appalling."

Such conditions of vice are world-wide, and show the prevalence of the sin that was the curse of Sodom, and that the Master said would be the curse of the world just before His second coming.

America of November 29, 1919, a leading Catholic weekly of the nation, affirms that there are 80,000 prostitutes in London alone. And of vice conditions such as Mr. Kitchen found in New York, this issue of *America* states:

"The most successful magazines are those filled with stories of sex. Every book on sex and sexuality is in demand."

"The theater and the war novelette helped to increase the mischief of the time. There never has been such laxity on the London stage as in the years since 1914. Song and dialogue and the plots of the pieces have become recklessly suggestive, the dress of the dancers more and more scanty. The newspapers make little protest. Perhaps they suggest now and then that costumes are rather 'daring,' jokes and songs 'too near the line.' But the effect of these mild criticisms is to fill the theater with eager audiences. Meanwhile the novelists and newspaper story writers ring the changes on stories of girls who go astray and wives and husbands who forget their marriage vows."

Such conditions as are described by this Catholic authority show an utter abandon in vice and sensuality; and could Sodom and Gomorrah, Admah and Zeboiim, have been worse than are these two great metropolitan cities of the world?

Pope Benedict gave an address to Catholic women in October, 1919, in which he spoke of the "indecency of fashion," and affirmed that it is "bringing an evil contribution to the general corruption of manners."

This age is not only confronted with the degenerating vices of licentiousness, but it is deluged by constant waves of criminality. The periodicals of the time are filled with accounts of murder, theft, and all the rest of the crimes of the calendar. The Bulletin of the Chicago Crime Commission of October 1, 1919, says:

"No longer have we to deal with the individual alone. The men and women of evil have formed trusts. And the influence of these trusts has reached into politics and made it a copartner. Police protection has been an essential element to the existence of organized crime. Collusion between grafting police officials and various crime trusts has been shown."

There is a dread, throughout the world, of these "crime trusts," and their depredations of housebreaking, bank and train robberies, murders, and all the rest of their deeds of violence and criminality. And along with this prevalence of crime and the contest to outstrip Sodom in voluptuous licentiousness, there is a general prevalence of injustice. The feeling that injustice is so general, especially in the case of the poor, among other things, has led the Carnegie Foundation for the Advancement of Teaching to ask Reginald Heber Smith, of the Boston bar,

"The administration of American justice is not impartial, the rich and the poor do not stand on an equality before the law, the traditional method of providing justice has operated to close the doors of the courts to the poor, and caused a gross denial of justice in all parts of the country to millions of persons."

© *Underwood*

to prepare an exhaustive bulletin upon the subject. It was issued as Bulletin No. 13, toward the close of 1919. Concerning this bulletin, *Current Opinion* for December, 1919, said:

"It confirms, in certain respects, the wildest charges that radicals have made against our judicial system."

One of the utterances of the bulletin is:

"The administration of American justice is not impartial, the rich and the poor do not stand on an equality before the law, the traditional method of providing justice has operated to close the doors of the courts to the poor, and has caused a gross denial of justice in all parts of the country to millions of persons."

To substantiate such a sweeping statement, the bulletin cites numerous authorities, among which are the following:

"If there is one sad anomaly that should stand out in our present days of conscientious self-searching, it is the harsh fact that, with all our prating about justice, we deliberately withhold it from the thousands who are too poor to pay for it."—*American Judicature Society, Bulletin 8 (1915), page 24.*

"The sources from which industrial unrest springs are: . . . Denial of justice in the creation, in the adjudication and in the administration of law."—*Summary of the Manly Report of the United States Commission on Industrial Relations (1915), 5.*

Quite in harmony with the foregoing utterances is the following from an address made by Ex-president Taft before the Virginia Bar Association:

"Of all the questions which are before the American people, I regard no one as more important than the improvement of the administration of justice. We must make it so that the poor man will have as nearly as possible an equal opportunity in litigating as the rich man, and under present conditions, ashamed as we may be of it, this is not the fact."

With these world conditions of the present before the mind, read with thoughtful care the following statement of God's purpose concerning them:

"Our transgressions are multiplied before Thee, and our sins testify against us; for our transgressions are with us, and as for our iniquities, we know them: transgressing and denying Jehovah, and turning away from following our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And justice is turned away backward, and righteousness standeth afar off; for truth is fallen in the street, and uprightness cannot

enter. Yea, truth is lacking; and he that departeth from evil maketh himself a prey. And Jehovah saw it, and it displeased Him that there was no justice. And He saw that there was no man, and wondered that there was no intercessor: therefore His own right arm brought salvation unto Him; and His righteousness, it upheld Him. And He put on righteousness as a breastplate, and a helmet of salvation upon His head; and He put on garments of vengeance

McCLURE'S for APRIL

(Philbert J.) (Amos P.)

Extravagance vs. Economy

A Finish Fight, the Stake of Which is the Salvation of the American People

by

Porter Emerson Browne

Pictures by John Wolcott Adams and Lejaren A. Hiller

Isn't it a rather sorry prospect for those who would regenerate society, when the leaders, financially and socially, delight in spending all extra money and time with the baubles and gewgaws of life?

for clothing, and was clad with zeal as a mantle. According to their deeds, accordingly He will repay, wrath to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of Jehovah from the west, and His glory from the rising of the sun; for He will come as a rushing stream, which the breath of Jehovah driveth. And a Redeemer will come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah." Isa. 59: 12-20.

The prophet is viewing a time when "transgressions are multiplied." It is a time of "uttering from the heart words of falsehood." It is a time when "justice is turned away backward, and righteousness standeth afar off." Yes, it is even a time when "truth is fallen in the street," and when "uprightness cannot enter." God beholds this, and the record affirms that it displeases Him, and because He saw no justice among men, the Lord comes with a breastplate of righteousness and "a helmet of salvation." He offers to save; He offers to lead those who will stand by the right; but for all others, He dons "garments of vengeance," and "according to their deeds," He will recompense.

But note the emphasis that is placed upon the desire that we should turn from transgression and welcome the mighty Redeemer. Jesus Christ is set before us in His Word as "the true Light, even the Light which lighteth every man, coming into the world." John 1: 9. Jesus brings the light of His presence into every individual heart. He places upon each soul the conviction of right and wrong, and impresses upon our consciences the duty of yielding to the ways of righteousness.

But when men throw away their moral standards, and through stifling their convictions, plunge deeper and deeper into the vices and follies of the age, they are inviting the just retributive judgments of the God whom they ignore and denounce.

The follies of this time, the vice-laden luxuries, the voluptuous pleasures, stand out with marked significance in the light of the statement quoted from Paul in the preceding chapter, to the effect that the last days will be made "grievous" because men will be "lovers of pleasure rather than lovers of God." 2 Tim. 3: 4. God and the

ways of righteousness are placed in the background, and the soul is abandoned to every debasing, fleshly lust.

"Fullness of joy" and "pleasures forevermore" are the heritage of the Christian. The psalmist says, "In Thy presence is fullness of joy; in Thy right hand there are pleasures forevermore." Ps. 16: 11. But the deceptive pleasures of sin, the pleasures sought through the vices that degrade and degenerate, are the things against which the apostle warns us, and which he assures us will make the last days grievous.

The *Wall Street Journal* for December 11, 1919, has an article under the caption "Wall Street Investing in Amusement Business." Some of the greatest financiers and bankers of the time are investing in a way that would have appeared to our fathers a generation ago as utterly reckless speculation. Kuhn, Loeb & Co., for instance, have backed the "Famous Players-Lasky Corporation" with ten millions of new capital. The Duponts & Chase bank interests have backed another one of the big theater corporations. Numerous other leading banking concerns have invested heavily in these lines of business, which show the great abandon of the people of this time to pleasures and sensuality. The enormity of this pleasure craze is suggested by the following quotation from the *Wall Street Journal:*

"Bank interests have entered the Goldwyn Pictures Corporation. . . . Gross revenues of picture theaters in the country are estimated at 800 millions this year. They were 675 millions in 1918 — comparing favorably with 700 millions gross of thirteen leading rubber companies — against but 65 millions in 1907.

"In this country there are 15,000 picture theaters with 8,000,000 seats, nearly every town of 1,000 population having at least one theater. Twelve hundred new houses are being built at a cost of $72,000,000."

The reason why the big financial kings could be attracted to invest so heavily in the amusement business is shown by the enormous profits that are received. According to the *Journal,* "Famous Players turns its money over two and one half times annually, a $60,000 picture yielding $150,000 in revenues the first year and still being a money maker."

The mad rush for pleasure, as already suggested, is accompanied by an intoxicating desire to plunge into every form of luxury. Speaking on this topic, the Boston *Pilot* of October 11, 1919, says:

"This revel of luxury into which the country has whirled itself is not confined to the rich, but is being imitated by people of moderate means. It constitutes a grave danger to our country and its institutions."

The world stands appalled before the conditions of the time. The famine that is ravaging some parts of the world, the epidemics and plagues that are visiting other parts of it with a constant procession of death, rioting and lawlessness that threaten the very foundations of society, naturally cause men to seek relief of some sort. Those who are not following the divine light of prophecy seek this relief through fun and folly. But in reality they are not securing relief; they are merely fulfilling the predictions of prophet and apostle who have foretold these things as characteristic of the days of the Son of man.

How vividly does this "revel of luxury" that has seized rich and poor alike bring to mind the prophetic warning already quoted from the book of James, which speaks of the luxuries in which the people will be indulging "in a day of slaughter"! Never before has there been such a slaughter in the world as has been going on since 1914. The Manchester *Guardian* early in 1920 gave out that 17,500,000 had gone into their graves as the result of the war, and this figure does not include the many deaths attributable indirectly to the conflict. Epidemic and famine continue to take their toll. Never were there so many millions of people in dire need, suffering untold agonies because of the lack of the barest necessities of life.

But in the face of these conditions, revelers in pleasure are seeking to stupefy their sensibilities by plunging headlong into luxury in this "day of slaughter." The rich have set the example, and both rich and poor seem blinded to the utter destruction in which their course must inevitably end. Cannot the world be aroused to the fact that God "visits" with judgments as a last resort when a

generation of men gives itself to such abandoned wickedness and wanton revelry?

The divine Father announces to us that through His Son Jesus Christ, "He is able to save to the uttermost them that draw near unto God through Him, seeing He ever liveth to make intercession for them." Heb. 7: 25. Yes, He saves even "to the uttermost"; and regardless of our sin and rebellion, He still implores us to return to Him. Through the prophet Isaiah He says:

"I am inquired of by them that asked not for Me; I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My name. I have spread out My hands all the day unto a rebellious people, that walk in a way that is not good, after their own thoughts; a people that provoke Me to My face continually, sacrificing in gardens, and burning incense upon bricks." Isa. 65: 1-3.

God bids us come to Him and receive pardon and salvation. He follows us continually by His Spirit, urging upon our consciences His invitation to turn away from sin and to accept His sheltering pardon. But if these tender entreaties are refused, the heart gradually becomes harder and harder, until at last the divine voice is no longer heard, and there is therefore no further opportunity to be reached with the offers of salvation and eternal life. Then the individual is in the state already described by the prophet Daniel, where "the wicked shall do wickedly; and none of the wicked shall understand."

But to save us from such a calamity of hopelessness, God comes to the world with judgments, so that men may be aroused to reflect upon their ways, and if possible, be persuaded, through the divine entreaties, to enter into the harbor of safety that the infinite hand of love has prepared. God sends His punishments for a very specific purpose.

"When Thy judgments are in the earth, the inhabitants of the world learn righteousness. Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal wrongfully, and will not behold the majesty of Jehovah." "Jehovah cometh forth out of His place to punish the inhabitants of the earth for their iniquity." Isa. 26: 9, 10, 21.

There is something about calamities of such superhuman magnitude that calls sinful men to reflections such as do not come to them under ordinarily prosperous circumstances. Men may arrogantly think they can go on in sin. They may boast that they will unravel this world tangle, regardless of their sins, or while ignoring their iniquities. But the violent passions of men, combined with the famines and the pestilential march of epidemics, are showing humanity that we are very weak and helpless.

We need the sustaining, strengthening hand of an omnipotent God to lay hold of this situation. And those who cannot be reached by His love and His entreaties, those who cannot be touched by the mighty convictions of His divine Spirit operating through His Word, are deliberately placing themselves in the position where they must be visited with the calamities that God has forewarned us shall be brought upon the earth in these days that just precede the coming of the Son of man. How intense, how sublimely graphic, how beyond the powers of ordinary human portrayal, are some of the great scriptures that present God's promised visitations upon the iniquitous practices of men in the great day of the Lord! Read one of these utterances from the prophet Zephaniah, as follows:

"The great day of Jehovah is near, it is near and hasteth greatly, even the voice of the day of Jehovah; the mighty man crieth there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm, against the fortified cities, and against the high battlements. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against Jehovah." Zeph. 1: 14-17.

This prophecy describes conditions at the time when "the great day of Jehovah is near." In that time, even "the mighty man" is caused to cry "bitterly" because of the "trouble and distress," the "wasteness and desolation," the "darkness and gloominess," of that auspicious hour. In that time, men will be intoxicated, not with strong drink, but with "distress" itself, until they "walk like

A rag fair in Poland, where everything that can be spared is sacrificed to supply the great need of food, clothing, and money.

Wide World Photo

blind men"; and all of this they bring upon themselves "because they have sinned against Jehovah." In that supreme hour, "the silver and the gold" in which they have "trusted," the silver and the gold that in their greed they have heaped together for the last days, shall not "be able to deliver them."

In equally thrilling, and at the same time plain, direct language, does the prophet Isaiah present God's purposes in dealing with sin in "the day of the Lord." His words follow:

"Wail ye; for the day of Jehovah is at hand; as destruction from the Almighty shall it come. Therefore shall all hands be feeble, and every heart of man shall melt: and they shall be dismayed; pangs and sorrows shall take hold of them; they shall be in pain as a woman in travail: they shall look in amazement one at another; their faces shall be faces of flame. Behold, the day of Jehovah cometh, cruel, with wrath and fierce anger; to make the land a desolation, and to destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in its going forth, and the moon shall not cause its light to shine. And I will punish the world for their evil, and the wicked for their iniquity: and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more rare than fine gold, even a man than the pure gold of Ophir. Therefore I will make the heavens to tremble, and the earth shall be shaken out of its place, in the wrath of Jehovah of hosts, and in the day of His fierce anger." Isa. 13: 6-13.

Men like Pharaoh Meneptah, who have arrogantly opposed their finite powers to the infinite Creator; men who have polluted the earth with their vices and with their sins; men who, in their greed and self-love, have filled the earth with distresses and sorrows; men in whose hearts there is only the imagination of "evil continually," should carefully ponder the statements in such scriptures as the foregoing; for they present in the sincere words of inspiration God's purpose in dealing with sin.

Another one of these thrilling warnings directed to humanity in the day of the Lord, is given to us through the prophet Joel, as follows:

"Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble: for the day of Jehovah cometh, for it is nigh at hand; a day of darkness and gloominess, a day of clouds and thick darkness, as the dawn spread

upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after them, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and none hath escaped them." Joel 2: 1-3.

The "alarm" is to be sounded, the inhabitants of the land are to "tremble" for "the day of Jehovah," when "it is nigh at hand." Now just as surely as God has uttered these words, just so surely will they be fulfilled in the trembling hearts of humanity when the great day is upon the inhabitants of the earth. We must not lose sight of the fact that God is just and righteous, as well as loving and merciful. He urges us to partake of His mercies; He urges us to accept His salvation, and to allow Him, by His power, to turn our feet into the paths of right, of truth, and of eternal joy. But when men utterly turn away from Him, when they absolutely refuse to have anything to do with the voice of His Spirit, then in justice to Himself, and in justice to those who are willing to do the right, He must deal with sin.

Even in our tribunals on earth, we recognize the fact that certain wrongs must be met with punishment. The extremest radical, however misguided any one may think him to be, will tell you that he regards it as a duty to punish, and if need be destroy, the forces that lie in his pathway. How much more, then, should we recognize the necessity that the merciful, the long-suffering, the loving God deal with incorrigible rebellion and sin! Please study closely the following words from Isaiah:

"Jehovah will rise up as in Mount Perazim, He will be wroth as in the Valley of Gibeon; that He may do His work, His strange work, and bring to pass His act, His strange act. Now therefore be ye not scoffers, lest your bonds be made strong; for a decree of destruction have I heard from the Lord, Jehovah of hosts, upon the whole earth." Isa. 28: 21, 22.

The prophet warns us of God's decree of destruction that he has heard; he entreats us not to be scoffers, lest we fall under the divine sentence. Observe that he calls this God's "strange work" and His "strange act." Such a work of destruction is altogether out of harmony with

God's loving-kindness; it is altogether out of harmony with His principles of mercy, with His attributes of love. But His attributes of justice and righteousness must be blended with His attributes of mercy and love; and these combine to make it incumbent upon Him, as a last resort, to do this work of destruction, even though it be "strange" and out of harmony with His nature. Through the prophet Ezekiel, our God sends us the following tender message, and how applicable it is at this time:

"Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezek. 33: 11.

Pardon is offered — yea, and urged — by the hand of love; but sin must be blotted out, and God has arisen in earnest to the task. The agony of present world conditions is only prolonged that each soul in all the world may have the opportunity to be saved. The responsibility rests with each individual. Our personal decision, the manner in which we relate ourselves to this present world situation, will determine, in a very brief time, whether we shall go down in destruction, or spend eternity with God, filled with joys that no human pen can depict.

"CHRISTIANITY BROKEN DOWN?"

CHAPTER IV

WHEN the nominally "Christian" nations broke forth in that serious slaughter in midsummer, 1914, immediately the question was upon every lip, "Has Christianity broken down?" Everywhere men were asking, "Why did not Christianity save us from this catastrophe?"

The trouble was not with Christianity, as Jesus taught it, but with the misconceptions that men had imbibed.

When Jesus was answering the question referred to in preceding chapters, "What shall be the sign of Thy coming, and of the end of the world?" among the very first things that He said were:

"Ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail." Matt. 24: 6-8.

Of similar import are the words of the Master as recorded by another apostle:

"When ye shall hear of wars and tumults, be not terrified; for these things must needs come to pass first; but the end is not immediately." Luke 21: 9.

Now where in all the sacred Volume has the Author of Christianity ever promised that He would save the world from war, or that He would cause the world to reach a position where it could banish war completely? On the other hand, He forewarns His followers that there shall be "wars and rumors of wars," that there shall be "tumult"; but we are not to be terrified by these things,

because they are but "the beginning of travail," and "the end is not immediately."

The one way in which Christianity through its Author can abolish war from the world is for men universally to submit themselves to Him, in order that they may be cleansed from all their sins. But so long as men are selfish, so long as they choose to cling to their wickedness, the Lord's word is:

"The wicked are like the troubled sea; for it cannot rest, and its waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Isa. 57: 20, 21.

"Like the troubled sea," the wicked "cannot rest." Men who place their own self-interests above every other consideration are bound to clash. "There is no peace," saith the God of hosts, "to the wicked." Or to use other words of the prophet:

"The way of peace they know not; and there is no justice in their goings: they have made them crooked paths; whosoever goeth therein doth not know peace." Isa. 59: 8.

"Crooked paths," injustice, selfish, sinful doings, do not lead in the way of peace. God's Word, and our human experiences as well, are clear upon this point.

But the world was intoxicated with the idea that it was in one great swinging motion toward the near-by millennium of universal goodness and good will. Yet amidst all the din of those human voices proclaiming a millennium, there was constantly sounding the words of Christ, the Author of Christianity:

"Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it." Matt. 7: 13, 14.

How plainly do these words of the Master foretell that the strait and narrow way, the path of true uprightness and unselfish living, contains but "few," while the great mass are traveling heedlessly the "broad" road of sin, ready to plunge themselves, regardless of every divine entreaty and warning, into "destruction"!

If Christian people are going to follow Christ in reality, and not merely in name, they must take His Word

at its face value, and must believe that He knows and discloses what will actually be. He is not stating what He would desire to have, for gladly would He save all. He so loved the world that He gave Himself, "that whosoever believeth in Him should not perish, but have everlasting life."

But He gives the individual absolute freedom. The Lord cannot force us to be saved against our wills. The strong hand of force may coop us up in jail and thus prevent us from destroying the life and property of others, but that does not change our hearts. The heart-transforming work of Jesus must come into our lives of our own free will, if we are to receive its cleansing benefits.

Addressing His real followers, rather than those who merely profess His name, the Master said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12: 32.

When the prophet Samuel was about to make a mistake in anointing a leader for Israel, the Lord, in giving him instruction as to what course to follow, said to him, "Jehovah seeth not as man seeth; for man looketh on the outward appearance, but Jehovah looketh on the heart." 1 Sam. 16: 7.

Men look "on the outward appearance." Men take a census, and they can count the Christians by the multiplied millions. Men persuade themselves, through appearances, through the large numbers that their adding machines total, that they see great progress, when it is not such in reality. But God looks "on the heart"; and Jesus Christ speaks of the "few" who will be His followers, and of the "little flock" to whom it will be His "Father's good pleasure" to give the kingdom.

In the chapter of Paul's second letter to Timothy from which we have already quoted, we have these significant — and may we not say, startling? — words:

"Yea, and all that would live godly in Christ Jesus shall suffer persecution. But evil men and impostors shall wax worse and worse, deceiving and being deceived." 2 Tim. 3: 12, 13.

The "godly in Christ Jesus shall suffer persecution." Observe the specification,— not those who are godly in name merely, but those who are "godly in Christ Jesus"; those whom Christ Himself recognizes as the ones who have submitted to the transforming power of His grace, and who know Him by a living experience. And those who thus intimately and truly connect with Christ "shall suffer persecution." Quite specifically also does the text inform us that "evil men and impostors shall wax worse and worse," because they are both "deceiving" and "being deceived."

Now this plain teaching of the Word is very much out of harmony with popular theory; it was very much out of harmony with the style of thought that was prevailing when the war broke out. It is contrary to the style of thought in which many people continue to indulge. But it is very clearly the teaching of the Author of Christianity. And may we not be allowed to observe with emphasis that this teaching of Christ's prophets and apostles, while out of harmony with theory and styles of thought, is nevertheless infinitely true to the facts that are so apparent in all the world?

We have quoted in preceding pages the first five verses of the third chapter of 2 Timothy, but without calling special attention to the last part of the fifth verse. Please bring that scripture again to mind, with its prediction of the "grievous times" that shall come "in the last days" through the love of self and the love of money; through the men who will be "haughty," "railers," "unholy," "without self-control," and "fierce," and all of the rest of the list. The concluding utterance seems to be the most striking of all, for it shows that the people who will make the last days "grievous" are not only "lovers of pleasure rather than lovers of God," but also they are "holding a form of godliness, but having denied the power thereof."

The Twentieth Century New Testament renders this passage thus: "They will love pleasure more than they love God; and while they retain the outward form of religion, they will not allow it to influence them."

Dr. Weymouth gives this translation: "They will love pleasure instead of loving God, and will keep up a make-believe of piety and yet live in defiance of its power."

What a striking picture these words of the apostle present! Let the reader get the full scope of it in his mind. Here is a list of no less than eighteen specified sins that are to make the last days "grievous," and the climax to the statement is that these sinners will hold "a form of godliness," but have none of its "power."

This mass of sinful, pleasure-intoxicated men that know nothing of the saving power of the real Christian life, yet holding to its "form," is the thing that "broke down" as the great war started. It was not the Christianity of the Christ, which comes direct from heaven with its transforming graces. Through the influence of God's Spirit, acting through His Word, true Christianity re-creates the soul.

"Grievous" indeed have these last days been made, because men were trusting in a Christianity that was such only in "form." What griefs have been stirred up because the world was expecting these millions of "form" Christians to keep us out of war!

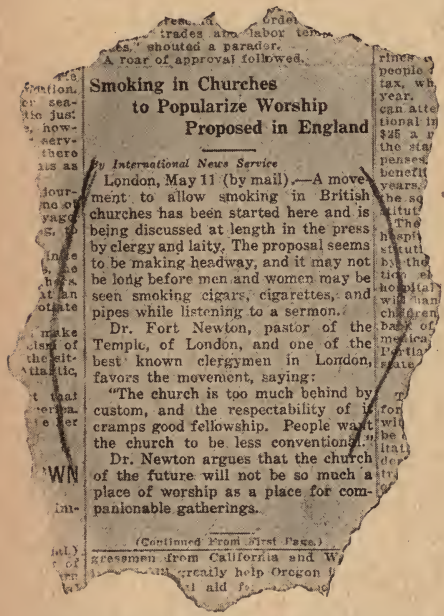
The apostle further utters these words of warning against those who will hold the form of godliness without experiencing its divine power:

"I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, and by His appearing and His kingdom: preach the Word; be urgent in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." 2 Tim. 4: 1-4.

Christ is to judge the living and the dead at His appearing and His kingdom. Timothy, the young minister of the gospel, was exhorted to "preach the Word." "For," says the inspired apostle, "the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts." And through these teachers, they will be turned away from "the truth," and turned aside to "fables."

"Preach the Word." That is the admonition of the apostle. The Word of God is freighted with power. The inspired Book says:

"The Word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. And there is no creature that is not manifest in His sight: for all things are naked and laid open before the eyes of Him with whom we have to do." Heb. 4: 12, 13.



Smoking in Churches
to Popularize Worship
Proposed in England

By International News Service

London, May 11 (by mail).—A movement to allow smoking in British churches has been started here and is being discussed at length in the press by clergy and laity. The proposal seems to be making headway, and it may not be long before men and women may be seen smoking cigars, cigarettes, and pipes while listening to a sermon.

Dr. Fort Newton, pastor of the Temple, of London, and one of the best known clergymen in London, favors the movement, saying:

"The church is too much behind by custom, and the respectability of its cramps good fellowship. People want the church to be less conventional."

Dr. Newton argues that the church of the future will not be so much a place of worship as a place for companionable gatherings.

Such teachings bring the church down to the world, and not the world up to the church.

God's Word is "living"; God's Word is "active"; God's Word pierces to the innermost depths of "the thoughts and intents of the heart." Upon the same point, the Master says, "The words that I have spoken unto you are spirit, and are life." John 6: 63.

It is this living Word brought into the life by the ever present Spirit of God that is the mighty agency of Heaven in transforming the soul; for we read:

"Having been begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth." 1 Peter 1: 23.

It is "through the Word of God, which liveth and abideth," that we are begotten to the lively hope of the gospel. This is clearly the teaching of the inspired Book, and this is indeed the experience of the Christian.

But this experience of converting power is not received by the great mass of humanity. They make light

Machine gun company in readiness to combat any violence on the part of strikers. Higher critics, through their teachings of infidelity, are doing more, perhaps, than any other one class, to advance social revolution.

© *Underwood*

of it, many of them while even professing the "form of godliness."

In the *Biblical World* of November, 1919, Harris Franklin Rall, Ph. D., D. D., professor of systematic theology in Garrett Biblical Institute, makes very plain that he does not consider as essential Bible doctrine "the infallibility of the Scriptures, a literal physical resurrection, and the second coming." But how can a man believe the Bible at all unless he believes its teaching concerning the resurrection and the second coming of Christ?

Upon the subject of the resurrection, to choose but one text from many, Jesus said:

"Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." John 5: 28, 29.

If such language does not teach the resurrection of both the good and the bad, how could language be framed that would?

In answering the question as to what would be the sign of His coming and of the end of the world, the Master said: "As the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." Matt. 24: 27. And through John, He gives the following: "If I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also." John 14: 3. And let it be asked with earnestness, If such language does not teach the second coming of Christ, how could words possibly tell the story?

W. Garrett Horder has an article in the *Hibbert Journal* for July, 1919, on the subject of "The Fetter on Protestantism." The *Biblical World* reviews this article with approval. In giving the gist of the article, the editor of the *World* says:

"This doctrine of the final authority of Scripture has been the cause of untold anxiety to earnest people. While the real problems of religion lie in nature and in man, many have been exercising themselves about difficult texts."

In another place, the editor of the *World* has this also to say:

"If the church had not preferred the statements of Genesis to those which the Creator wrote in the strata of the earth, its influence to-day would have been much wider and deeper."

We have no disposition to enter into a controversy with these men concerning their views. It is desired, instead, to call attention to what they are saying about the Bible, and then for you to listen to what the Bible is saying in reference to them. You are to be the judge as to where you personally shall stand.

In this last quotation, the editor of the *Biblical World* expresses Mr. Horder's thought without disapproving it — that it is preferable to believe the theories of evolution and gather the story of creation from human interpretations of the strata of the earth rather than from the record of Moses in the book of Genesis.

But why not let Jesus Himself say what He thinks on the subject?

"Think not that I will accuse you to the Father: there is one that accuseth you, even Moses, on whom ye have set your hope. For if ye believed Moses, ye would believe Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" John 5: 45-47.

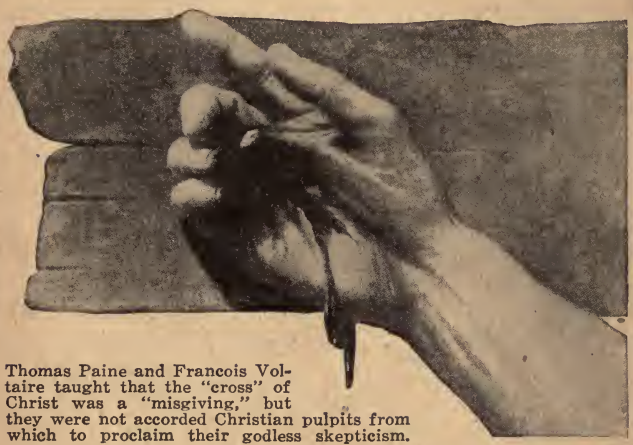
Jesus said to the people living in His day, "If ye believed Moses, ye would believe Me;" and He asks the significant question of us now, as well as of them, "If ye believe not his writings, how shall ye believe My words?"

The editor of the *Biblical World,* along with Mr. Horder, speaks disparagingly of the writings of Moses and of his record of creation. But the attitude of Jesus of Nazareth is very decided in the opposite direction. His teaching is that Moses was of the highest authority, and that men who may not be convinced by the evidence the great Israelitish lawgiver presents, have rejected the strongest and the most convincing proof that Heaven can give.

Dr. Nicoll reports "an eminent preacher, now a professor in America," as writing an article, published in a prominent magazine, on the theme, "The Cross — the

Report of a Misgiving." Thomas Paine and Francois Voltaire taught that the "cross" of Christ was a "misgiving," but they were not accorded Christian pulpits from which to proclaim their godless skepticism. Yet to-day men with "a form of godliness" are making these last days "grievous" by preaching in our churches the same things that were taught by the infidels of former days.

We may have the "form of godliness" without believing the Bible; but we cannot have the vitalizing power of



Thomas Paine and Francois Voltaire taught that the "cross" of Christ was a "misgiving," but they were not accorded Christian pulpits from which to proclaim their godless skepticism.

salvation unless we accept into our lives, with the full assurance of faith, the living Word that God has given for the purpose of presenting Jesus as the way of life, of salvation, and of power.

Without taking the space to quote at length from these modern theological professors and doctors of divinity, we will merely state in brief what we are sure the reader is well aware of. There are sounding from many of the great pulpits of to-day; there are taught from many of the theological chairs, in seminaries, colleges, and universities; there are published through many of the religious journals of the time, the same infidel doctrines that caused our fathers to stand aghast when Robert Ingersoll was teaching them a generation ago. When Robert Ingersoll

wrote his "Mistakes of Moses," our fathers called it infidelity. But to-day there are hundreds of doctors of divinity and theological professors who from the pulpit, through the press, and in college halls, are proclaiming the same thing and calling it "theology."

Jesus asked the searching question, "When the Son of man cometh, shall He find faith on the earth?" Luke 18: 8. He inspired one of His apostles to tell us that the last days would be made "grievous" because men would have only "a form of godliness," while they denied its "power." He inspired the same apostle to admonish us to "preach the Word," so as to build up bulwarks against that time when the people would "heap to themselves teachers" who would "not endure sound doctrine."

We would not give the impression, however, that these theological teachers of infidelity are having matters all their own way; for there are many men and women who, through pulpit and press as well as in the halls of learning, are teaching the solid foundation truths of the grand old Bible. These are saying the exact opposite of what is said by that group who use their sacred offices to throw discredit upon "Moses and the prophets," whose authority is so strongly upheld by Jesus Christ.

A sample of the utterances of the men who hold to the value of a living faith may be taken from the New York *Christian Advocate* of November 6, 1919, as follows:

"The trouble with most of the race to-day is that they don't believe anything, and the trouble with most of the Christian people is that they are not applying their faith to life. . . . The man who really is possessed by a vital faith in a God who has all things in His keeping will not worry nor stew nor fret nor grow nervous under the inevitable strain of life. The serenity of faith will mark him as a God-sustained man."

W. Robertson Nicoll, LL. D., in the *Christian Work* of August 16, 1919, expresses his own valuation of the cross of Christ, and incidentally refers thus to the lack of power in the preaching of the times:

"The preaching of the cross is, of course, a summons to believe, to surrender, to accept our Lord as Saviour and as Prince. . . . The war has revealed to us the crimson iniquity of the world.

The sin of the world has been great, glaring, astounding. How heavy is that burden, the sin of the world! What a burden for the Lamb to bear away! We are under no illusions now. An unchristian civilization has proved a worse thing and a direr than even heathenism. All palliatives and masks have been taken away. Irreligious education carried to its highest point of efficiency has resolved itself into a study of the means of destruction. It is admitted by all now that to educate without religion is to enlarge and refine the habitation of the devil in the human heart. But the Lamb and His cross measure themselves against the sin of the world at its most frightful culmination. . . . We do not wonder, but we repeat that it is Christ or chaos."

These are sample utterances of men who still believe God and who believe in the efficacy of the cross of Christ and the power of the living Word. Such men may be found in all our various churches, but they are greatly in the minority.

It is said that men are turning toward religion to-day as never in the past, expecting to find help and healing for their wounded souls. Let us be thankful that they may still find teachers who know, from a personal experience, the value of the cross of Christ, who know the blessedness of a Saviour's love.

But if you are seeking for the consolation of religion, be sure that you accept as teachers only those who have the power of God in the life, and who are teaching the truths of salvation rather than the soul-destroying theories of infidelity and atheism.

It is not enough that we merely learn to be religious. We must never lose sight of the fact that while the true religion of Jesus Christ carries salvation and eternal life with it, yet false religions have been the great persecutors, and filled the world with the most enslaving superstitions and harrowing miseries. Yea, we may go even one step further, and say that perversions of Christianity itself have done more to fill this world with woe than has any other one thing during the last two thousand years.

The individual who is capable of guiding us by the light of God's Word is not telling us mere theories, but from the inspired pages of the inspired Book, he is reading to us the words of life. We see for ourselves, and know, not because the man is telling us, but because of

what we read in the Bible; and furthermore, we pass through the living experience that Jesus saves our souls from sin.

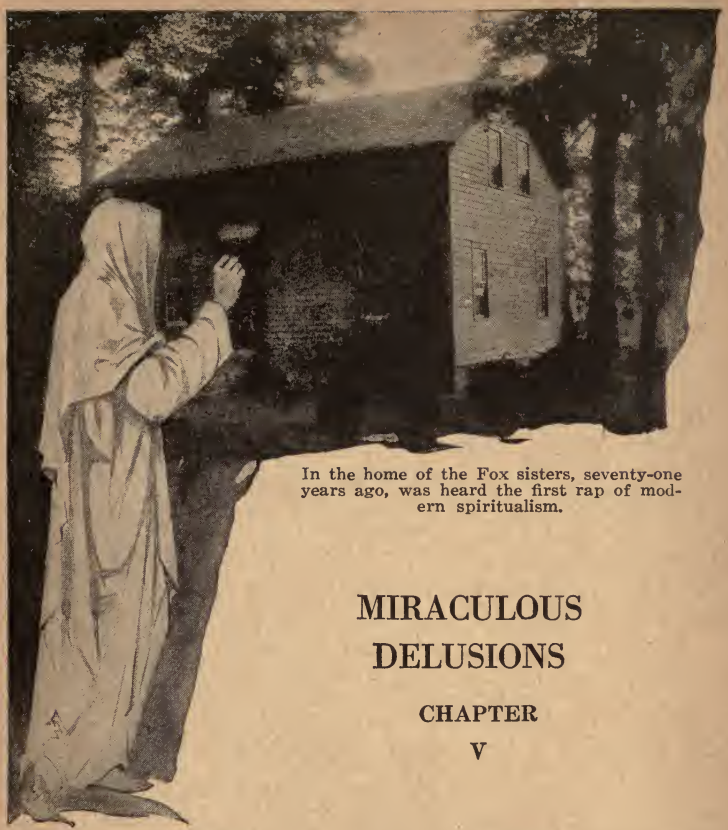
As we seek relief from the terrors of this time through the consolation of religion, it is well that we bear in mind that the churchmen, with the scrolls of the law and the prophets in their hands, and with the songs of Jehovah on their lips, were the ones who instigated the mock trial that resulted in the crucifixion of the Christ, the Son of the living God.

There is no false religion that can perfectly satisfy your soul. Neither is there any perversion of the true religion of Jesus Christ that can bring the light and the power and the strengthening joys of salvation into your life. For He who "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," has made perfect provision that you need not be deluded, but may see the path of light and be able to walk therein until the shores of eternity are reached in safety.

In this connection, please prayerfully read the following from the living Word:

"Seek ye Jehovah while He may be found; call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith Jehovah. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 6-11.

God's Word will not return to Him "void." God's Word invites the wicked man to forsake his ways, and the unrighteous man his evil thoughts; and those who will consent to this, and "return unto Jehovah," will never fail to find mercy and an abundance of pardon.



In the home of the Fox sisters, seventy-one years ago, was heard the first rap of modern spiritualism.

MIRACULOUS DELUSIONS

CHAPTER V

As we have just seen, prophecy presents the anomaly of a very religious world, which at the same time is a pleasure-loving, godless world. None but a prophet of God would have dared present as future actualities events that were so glaringly inconsistent and apparently improbable.

We would also again call the attention of the reader to the prophecy of Daniel that "the wicked shall do wickedly; and none of the wicked shall understand," when the world shall have reached "the time of the end." See Dan. 12: 9-11.

It is very obvious that the world conditions depicted in this prophecy, will leave these wicked people with all

of their moral protective barriers broken down, and consequently they will be an easy prey to every form of deception and delusion. And there is nothing more significant in all the Bible than the prophetic warnings concerning the delusions that will overspread the world in the last days.

The very first thing that Jesus said in answering the question, "What shall be the sign of Thy coming, and of the end of the world?" was a warning against deceptions. His words are: "Take heed that no man lead you astray. For many shall come in My name, saying, I am the Christ; and shall lead many astray." Matt. 24: 4, 5.

Farther along in His answer, He emphasizes the danger of delusion, in these words:

"Then if any man shall say unto you, Lo, here is the Christ, or, Here; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. Behold, I have told you beforehand. If therefore they shall say unto you, Behold, He is in the wilderness; go not forth: Behold, He is in the inner chambers; believe it not." Matt. 24: 23-26.

Observe that the false prophets, or false teachers, and the false Christs, against whom we are warned, will "show great signs and wonders," the object of these signs and wonders being "to lead astray, if possible, even the elect."

The individual who trusts God and His sacred Word, will study carefully the pages of the inspired Book, so that he may have divine intelligence concerning the delusions that have been prepared by Satan against these last days.

Through the infidel teaching of this age, by many within the church as well as out of it, great masses of people have been led to make a jest of the thought that there is a personal devil; but the Bible very seriously presents the truth concerning the great archdeceiver, in these graphic words:

"Rejoice, O heavens, and ye that dwell in them. Woe for the earth and for the sea: because the devil is gone down unto you, having great wrath, knowing that he hath but a short time." Rev. 12: 12.

When Satan's time is "short," he strikes both earth and sea with "great wrath"; and while there is to be rejoicing in the heavens, there is woe upon the earth.

Men will ask, Why does God allow Satan thus to work? The answer is a very simple one. God is permitting a whole universe of intelligent beings to see the results of selfishness, arrogance, lust, and all the wicked principles that bear sway in the hearts of sinful beings in this world. And since God has sent out His warnings concerning these deceptive workings of Satan, and since He has provided a shelter for all who will receive it, is not the divine plan a just and reasonable one? And is not the sensible course for us to accept God's provision, take our stand with Him, and thus be in the harbor of safety?

Another of the prophetic warnings against the deceptions that will curse the last days may be studied from the following scripture:

"I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name." Rev. 13: 11-17.

The "beast" power of the foregoing prophecy represents a great apostasy. The beast spoken of is seeking to enforce "worship," showing that he becomes a religious power, or at least that an all-dominant religious organization is developed under his jurisdiction. Now observe that this power finally not only becomes tyrannical, but persecutes even to the threat of the death penalty. Also be particular to note that "he deceiveth them that dwell

on the earth by reason of the signs which it was given him to do." And again, "He doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men."

The men of this age who are turning away from the Bible, have been making light of the idea of miracles. They have been teaching that there could be no such thing. They have affirmed that all the talk about miracles performed by Jesus is sheer myth.

But here one of the prophets inspired by Jesus tells us that in the very last days, the whole world, aside from those who hold strictly to the Bible, will be led, through the mighty miracles that Satan will perform, into the most masterful deceptions that he can invent. Men will mock at the miracles of mercy and of salvation that the Bible presents, but turning away from the Bible, will fall under soul-destroying delusions, and all because these delusions are attested by miracles.

How squarely and how clearly the Word of God sets the matter forth! And what consummate folly it is to turn away from the infinite Father and from the protection of His Word, since He has made everything so plain and open!

In the words that follow, the apostle Paul presents an additional picture of the delusions that, with miracle-working power, will spread themselves over the world just before the second coming of Christ:

"Then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2: 8-12.

This scripture shows that Satan is the one who works "with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish." His wonders are "lying wonders."

Spiritism, with its false claims to comfort and companionship, mightily appeals to the bereaved old peasant who returns to his war-scarred plot of ground.

The reason assigned as to why these people are thus deceived is that "they received not the love of the truth, that they might be saved." God sends them the truth, but they do not "love" it. They turn away from it. Therefore Satan can use them as instruments of unrighteousness in working his signs and wonders through the craftiness of deceit.

Those who thus fall under the power of Satan receive the "working of error, that they should believe a lie." God sends them the truth for the purpose of saving them; but when they reject this truth, because they "had pleasure in unrighteousness," they deliberately take themselves away from God's protection and from His light of truth; and it is in this sense, and in this sense alone, that He is responsible for sending them "a working of error."

The text shows that Satan, "the lawless one," is to "be revealed." He is revealed at first through his working of "signs" manifested through his agents; but the conflict intensifies. Christ is urging the truth upon the hearts and consciences of men. Some of them will receive it and be protected. Others will reject it; they will believe a lie, and throw themselves heart and soul into the camp of the great adversary.

As the conflict goes on, and Christ's believers are working with ever increasing power because they are drawing closer and closer to Him, Satan can work with added strength because of the men who will abandon themselves fully to the belief in his lying wonders, and finally the climax of apostasy will be reached when Satan reveals himself in person. "The lawless one" "shall be revealed." He will be the supreme "false Christ," that, as the acme of his lying wonders, will attempt, through his personal revelation, to counterfeit the second coming of Christ Himself.

The following scripture narrates some of the specific work that "seducing spirits" will do:

"The Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron." 1 Tim. 4: 1, 2.

It is with express emphasis that this scripture speaks of what will take place in the "later times." Get the force of the text fully in mind. Men have first to "fall away from the faith" before they can become captivated by these "seducing spirits" who are dispensing the "doctrines of demons."

If men had not fallen away from the faith, they would heed such clear texts as the following:

"When they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony! if they speak not according to this word, surely there is no morning for them." Isa. 8:19, 20.

The question is asked, "On behalf of the living should they seek unto the dead?" We are counseled to go "to the law and to the testimony" upon this question; for if the spirits "speak not according to this word, surely there is no morning for them."

There are many precepts upon this question in God's "law" and "testimony," but let one very clear reference suffice for the present. It reads:

"Turn ye not unto them that have familiar spirits, nor unto the wizards; seek them not out, to be defiled by them: I am Jehovah your God." Lev. 19:31.

There need be no argument upon the question. If we follow God's "law" and God's "testimony," we will have nothing whatever to do with these "familiar spirits." But we are warned that in the "later times," they will come through men who "fall away from the faith" and perform mighty miracles, seeking to deceive us and lead us away from our God.

One of the most phenomenal characteristics of this time is the rushing to the "spirits" by multitudes of men and women with the hope of getting light concerning "the great beyond." Frederick Lynch, one of the editors of *Christian Work*, in an editorial under date of December 6, 1919, says:

"One of the most significant things in the aftermath of the war is the growth of spiritualism in England. . . . One can hardly go

to any public assembly without hearing it discussed, or meet with any group of people in an English home without the subject coming up. . . . And the result has been what one might almost call an overwhelming rush upon the mediums to seek communion with the dead."

This intense seeking after the "familiar spirits" in England is closely followed by a similar manifestation in this country, as well as in other parts of the world. Halls and churches in all the large cities and in many towns witness the public demand. In Chicago, no less than twenty-five places are advertised for evening spiritist meetings; and Seattle, Washington, reports that the demand for ouija boards is so great it can hardly be supplied. The Seattle *Times* of November 30, 1919, contains this item:

"All kinds of persons, rich and poor, old and young, are buying the boards, they say. The craze seems to be reaching them all."

The activities of some very eminent men, particularly during the last few years, have greatly aided in giving spiritualism this swinging impetus. World renowned thinkers in the field of science have been prominent in this work. Sir Oliver Lodge, through the San Francisco *Examiner* of June 1, 1919, affirms:

"In recent years, discoveries of the first magnitude have been made by strictly scientific methods in the region of psychology, and these discoveries are quite comparable in importance with those made in physics and biology."

This generation has made a god of science; and when the scientific man announces that he has pursued very careful methods in arriving at certain results scientifically, his statements are widely received. Men think they can trust what he says, because it is "science." But God has exposed the deceptive character of the "spirits" of spiritualism — has told us plainly that they are seducers and that we should let them alone.

That the spirits manifested through spiritualism are false is shown in the fact that the stories they tell do not hang together. Indeed, one of the problems to the scientific man as he pursues his investigations with the spirits, is that of getting them to agree in what they say.

God's Word tells us that these spirits are satanic and untruthful. The scientist, in his investigations, finds that he cannot depend upon their word. His findings in that respect are quite in harmony with the Book. But, strange to say, the scientist leads the multitude in throwing away the Bible, which exposes the delusion, and continues to believe in and work with the spirits that he acknowledges are telling him falsehoods.

The manner in which great scientists and other world leaders are drawn into this delusion reminds one forcefully of that striking prophecy in the sixteenth of Revelation:

"The sixth poured out his bowl upon the great river, the river Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.) And they gathered them together into the place which is called in Hebrew Har-Magedon." Rev. 16: 12-16.

"The great day of God, the Almighty," is before the vision of the prophet. And in that time when Satan has come down with great wrath, knowing that he has but a short time, he works "signs," and he reaches "the kings," the high ones of earth, and leads them astray.

That great war of Armageddon is still future. According to this prophecy, it comes under the pouring out of the sixth of the seven last plagues. And the demons, by miracles and "signs," deceive every one who can be led to depart from the Bible, and drive them into that maelstrom of bloody strife.

How striking are these prophecies! How important are their warnings! And how essential it is that we believe and stand with God!

Scriptures could be multiplied at length, which show that it is utterly impossible for the living to communicate with the dead. And we must not forget the divine warnings and prohibitions against seeking to commune with

these familiar spirits, since they are the spirits of demons, and not the spirits of our beloved dead.

Spiritualism is doubtless the most cunning deception that will afflict our planet in these last days, because it is so specifically singled out and mentioned in the prophecies already presented herein. Our safety lies in constantly studying the Bible and closely adhering to its teachings and its admonitions; for possibly there are no more crafty deceptions than some of those which are claiming to teach the Bible itself.

They are the spirits of demons, and not the spirits of our beloved dead.

When the Master was here in person, Satan approached Him with his most specious temptations; but Jesus invariably met him with the invincible armor and armament, "It is written." The Master did not argue with the archenemy, but merely quoted the Scriptures to him, and thus gave him to understand that Jesus of Nazareth would not swerve even a hair's breadth from the inspired Word of the living God.

Being baffled in this way, Satan tried the plan of quoting Scripture to the Christ, presenting some of the most beautiful promises from one of the psalms. But in reply, "Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God." Matt. 4:7.

In other words, Satan was making an application of one scripture which was directly contradictory to the clear statement of another scripture, whereas the Spirit of God, in its interpretation of the inspired Word, does not contradict itself. Scripture harmonizes with scripture when we allow the Holy Spirit to be the divinely appointed key with which to unlock the sacred Volume.

Then if teachers come to us with any other key than the Spirit of God itself, we should not receive them. If we will cling closely to the inspired Word, there is no deception or delusion Satan has or can prepare, that can overthrow us.

We should have confidence in prophecies that were written hundreds upon hundreds of years ago, and that so accurately describe the conditions in these days. And concerning the value of these prophecies, we refer the reader again to the words of the Saviour, which tell His purpose in forewarning us of these things:

"I have told you before it come to pass, that, when it is come to pass, ye may believe." John 14: 29.

If we are disposed to tremble and fear before the delusions, as well as the terrors, of this time, we may turn with confidence to this assuring promise:

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, and their righteousness which is of Me, saith Jehovah." Isa. 54: 17.

ETERNAL GOOD TIDINGS

CHAPTER VI

THE preceding chapter dwelt upon the prophecies relating to the works that Satan would do in seeking to deceive and to destroy, just before Jesus comes. In this chapter, please study some of the prophecies concerning the work that God and Christ and Their loyal followers will do in the opposite direction of seeking to bless and to save mankind. One of the most impressive of these is as follows:

"I saw another angel flying in midheaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His Judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters." Rev. 14: 6, 7.

The angels are the invisible agents that God employs in carrying forward His work upon earth, but that work is always done through human beings. Of the angels it is said:

"Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?" Heb. 1: 14. "The angel of Jehovah encampeth round about them that fear Him, and delivereth them." Ps. 34: 7.

The angel of Jehovah not only continually encamps with God's children, but he delivers them. How blessed, how assuring, is this divine promise!

The text quoted from Revelation represents one of these angels of God as flying in midheaven, having "eternal good tidings" for "every nation and tribe and tongue

and people" in all the world. This message goes with power; for "he saith with a great voice," that men are to "fear God, and give Him glory," and the solemn proclamation is made that "the hour" of God's "Judgment is come."

This angel, who with a great voice is thus proclaiming "eternal good tidings," and who is announcing that the hour of God's "Judgment is come," is joined by "another, a second angel," which "followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication." Rev. 14: 8.

"Babylon" is a term used in the book of Revelation to represent a great religious apostasy. It stands for those who make the last days "grievous" because they have only "a form of godliness" without any of its "power." This second angel follows in the sense of joining and working with the first angel, who is carrying the "eternal good tidings" and heralding the "Judgment" hour. Together they throw the light of eternal truth across the sins of Babylon, and call her to repentance. These two angels are joined by a third, which declares —

"with a great voice, If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up forever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." Rev. 14: 9-12.

This third angel, which follows the second and the first to "every nation and tribe and tongue and people," utters with power his warning against the "beast" and his "image" that work their mighty "signs" under the leadership of "demons," and who are so despotic as to seek to compel every individual, under pain of death, to come under their banner.

Thus we see the forces joining. Thus we see the great messages outlined in God's providence and under God's

The Red Cross Hospital, Shanghai, China, is one of the things that incidentally show the way in which China is opening her doors to the methods of civilization and progress.

leadership to expose the sophistries of Satan, to unmask all of his deceptions, and to plead with each and every soul in all the world, to turn to the only One in the universe whose heart of love and power can give salvation and eternal life.

When Jesus was answering the question, "What shall be the sign of Thy coming, and of the end of the world?" He made the following prediction and promise:

"This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matt. 24: 14.

This promise that the "gospel of the kingdom" should be "preached in the whole world for a testimony" is very much in line with what is prophesied in the quotation already given from Revelation. "The whole world" is to be reached with the testimony of the gospel message. "The whole world" is to be touched by the "eternal good tidings." Yea, it is even eternal good tidings that "the hour of God's Judgment is come," provided we are standing with Christ and are prepared for that auspicious hour.

When Jesus gave His prophecy, one part of the world knew very little of what was occurring in another; and when John was shown, on the Isle of Patmos, that the message would go to every kindred, and nation, and tongue, the prospects for such a work seemed very meager.

But Daniel had been inspired to write that "in the time of the end," many should "run to and fro," and knowledge should "be increased." And when we reach the time of the end, foretold by the prophet Daniel, how quickly everything is transformed! The railroad, the steamboat, the electric telegraph, are provided, and men of every nation and kindred and tongue and people are suddenly brought into touch with each other. The nations of the Orient — India, China, Japan, and all the rest — that have been held in isolation, are suddenly thrown open, so that the missionary may enter with heaven's "eternal good tidings." Then along with these facilities for communication there comes the development of the printing press, so that intelligence of every kind can be carried day by day into the

Translators of the new Mandarin Bible for China. Dr. Goodrich, the old gentleman on the left in the picture, has spent over a quarter of a century at this task.

Photo Underwood

homes of all the people throughout the world. How marvelous, yes, how miraculous, is the transformation!

Jesus Christ, through His prophets, has told all this beforehand; and as we see it, we should constantly bear in mind and never tire of hearing the statement of the Master, "From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am He." John 13:19.

The Bible that contains all these great prophecies, has been the center of some of the most phenomenal providences. In March, 1804, the British and Foreign Bible Society was organized. The American Bible Society was founded in May, 1816. In connection with these two leading societies, hundreds of auxiliary societies have been formed, and all with the one purpose in view of placing the Bible in the hands of all people in both civilized and heathen lands.

Since its organization in 1804, the British and Foreign Bible Society alone has circulated some 300,000,000 copies of the Bible, and the American and other societies have come forward with an equal or greater circulation. The Bible is now printed, either entire or in part, in some 650 languages and dialects. More than ten and a quarter million copies are printed and circulated every year.

God declared, through His Book, that "every nation and tribe and tongue and people" would be reached. How remarkable that He could foretell that in the face of opposition, ridicule, and scoffing, men and women would arise with energy and determination to print the inspired Book bearing these "eternal good tidings" and to carry it into every home in all the world!

God is mightily working. These angel messengers are on the wing, announcing the "Judgment" hour, and bearing the "eternal good tidings" of salvation.

In connection with this unprecedented circulation of the sacred Volume, it is interesting to note the incontrovertible evidence that has been produced during the last century, to show that the Bible is just what it claims to be, the inspired Word of God. No other book, and for so

Notable have been the discoveries made through the excavations and research in the Bible lands of Babylonia, Persia, Egypt, Palestine, and Asia Minor.

© *Underwood*

many centuries, has been the object of such determined attacks upon the one hand, and at the same time the dispenser of such joy, such blessing, such inspiring hopes, on the other.

During the early centuries of this Christian era, hundreds upon hundreds of copies of the scrolls of the Old Testament, as well as the writings of the apostles which comprise the New Testament, were made in various languages through the laborious work of the scribe. These manuscripts were scattered in Arabia, in Egypt, in Palestine, in Asia Minor, and in the libraries and cloisters of Europe. Some of them remained hidden under the dust of centuries. Portions of these manuscripts were copied in the ordinary business correspondence of the times, to give comfort and encouragement and inspiration.

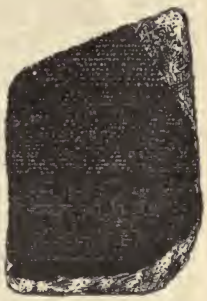
The last three or four centuries have been the great period of unearthing and bringing to light these manuscripts and fragmentary portions of Scripture scattered in so many languages and in so many climes. Men have brought these texts together, and as they have done so, have been amazed to find that they were in substantial agreement. Whether the manuscript be that of the Sinaitic monks who had preserved a copy of the New Testament entire, or whether it be that of a business man in Egypt writing to a friend whom he seeks to comfort by a passage of Scripture, the words are substantially the same.

The principal variations are in the spelling of words, or in the order in which words may occur in a given sentence; but it is readily perceived that such things in no way affect the sense of the Book. The most careful, the most critical — yes, we may say, the most skeptical scholars — have found in these manuscripts only about four hundred variations that in any way affect the sense of the text; and Dr. Ira M. Price, of the Chicago University, one of the most careful, painstaking, scholarly critics of the age, says, "Of these four hundred, only about fifty are of real significance, for one reason or other." Referring to these fifty significant variations, Dr. Price quotes

Schaff as asserting that not one of these "affects an article of faith or a precept of duty, which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching." ("Companion," page 177.)

Dr. Price still further says, "Richard Bentley, the ablest of the classical critics of England, affirmed that even the worst of manuscripts does not pervert or set aside one article of faith or moral precept."—*"The Ancestry of Our English Bible," by Dr. Ira M. Price, pages 200, 201.*

What an extraordinary statement of facts concerning the dependableness and the authenticity of the sacred Volume! Though translated and then copied by hand into numerous languages, and scattered into every clime of the known world, yet wherever you find even a fragment of the divine Word, it is substantially identical with every other copy of the same text, no matter where found. Only a divine, all-powerful, and supervising providence could maintain the integrity of a book in such a fashion.

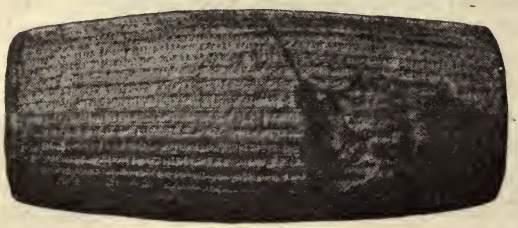


The "Rosetta Stone," with its tri-lingual inscriptions.

Quite as notable have been the discoveries made through the excavations and research in the Bible lands of Babylonia, Persia, Egypt, Palestine, and Asia Minor. Much of the scholarship of a century ago was coming to doubt certain historical statements in the Bible, because they could find no confirmation of them outside of the inspired Book. The Hittite so commonly mentioned in the Bible was thought to be a myth. The critics could discover no evidence that the Belshazzar of the book of Daniel had ever existed, and so on to the end of the list.

But the supreme time of the end had been reached,—that time foretold by Daniel, when knowledge should be increased. Men's minds began to be exercised over the hieroglyphic inscriptions in Egypt. On monument and tablet in Persepolis and elsewhere in Persia, travelers dis-

covered inscriptions that agitated their minds. Scattered fragments of strange writings on tablet and cylinder were found here and there in Babylonia and Assyria. A superhuman intensity took hold of the minds of scholars, and caused them to dig into these writings, and to seek to read and understand them.



Baked clay cylinder of Cyrus the Great, with an account of his capture of the city of Babylon.

Napoleon's soldiers in Egypt discovered the "Rosetta Stone," with its trilingual inscriptions that gave somewhat of a clue to the situation. Explorers in Persia attracted the attention of Sir Henry Rawlinson and other scholars to the Behistun Rocks, with their inscriptions also in three languages. The story of how these languages were read, and of the adventures of scholarly men in making excavations on the Tigris, the Euphrates, and elsewhere, is intensely interesting. It is quite as exciting as any romance or adventurer's tale that was ever written.

Libraries of ancient kings were unearthed. The stories of their exploits and conquests were brought to light. And when all of these treasures of antiquity were brought forth, behold the marvelous fact that the Bible record is vindicated! Kings and nationalities that the scholars of a century ago said could not have existed, were caused to stand out in the clearest light of historical fact.

God has indeed had a personal oversight of His Word. He caused Moses and the prophets to write "as they were moved by the Holy Ghost," and then has kept these writings intact, He has preserved them pure, and now they are the great arsenal of prophecy, of promise, of hope, of good cheer, bearing to humanity from the heart of divine love the offers of eternal salvation.

The Book of God rests upon an infinitely secure foundation. Its historical setting and background are invincible as it bears to us its stirring message of truth. But more convincing still is the Spirit of the living God that accompanies this sacred Word which has been so marvelously preserved to humanity. That Spirit of God speaks to your very soul through the inspired Book. It comes into your mind with a power of conviction that attends no other writing. Its divinest and most soul-touching miracles do not consist in these remarkable providences which have attended its preservation, great though those providences may have been, but rather in the personal way in which a loving Father speaks to us of to-day through His Word that was written by the prophet so many centuries ago.

With God's inspired Word freighted with and surrounded by such insuperable evidences of its divinity, as an impelling force, there are arising in every religious denomination on earth earnest men who seem to be, in spite of themselves, possessed with the irrepressible conviction that they must have a part in carrying God's message to every corner of the world. The great missionary war cry of this time is, "The gospel to all the world in this generation."

Not all the men who have this conviction may prove true to the heavenly calling. Some of them may "depart from the faith"; but that does not nullify the fact that thousands of them will ever more and more clearly hear the voice of the good Shepherd speaking to them through His infallible Word. Closer and ever still closer will they draw together in harmony and in fellowship as they unite their voices under the mighty power of the angels of God in proclaiming the "eternal good tidings," in sounding the "Judgment" hour, to "every nation and tribe and tongue and people."

You will be in one or the other of these classes. You will either be under the banner of the archdeceiver, and led by his "signs" and "lying wonders" into every delusion, as noted in the preceding chapter, or else you will

stand with the Christ of the living God under the power of the angels of heaven, to join Him in His great proclamation of salvation and pardon to all the world.

These hours are momentous. The great battle is on. The struggle is going forward with intensity and will soon reach its culminating climax.

The loving Christ stands ready to forgive to-day. The loving Christ is bearing a great message to the world to unmask the deceptions of Satan, and to bring to each soul the "eternal good tidings" of redemption and everlasting life. Hear your heavenly Father's message and accept His Christ to-day. To-morrow may be everlastingly too late.

Fragment of a baked clay tablet inscribed with the Babylonian account of the Deluge. The original is in the Nineveh Gallery of the British Museum.

LET NOT YOUR HEART BE TROUBLED

CHAPTER VII

IT is remarkable that God, some twenty-five hundred years ago, could foretell that at the close of time, there would be an era of great enlightenment, a time in which people should "run to and fro," and "knowledge" should be "increased." It is remarkable that God could also foretell that despite this increase of knowledge, the world would be storing materials of revolution that would burst into a universal flame of war, violence, and ruin. It is remarkable that God could foretell the love of self and the love of money which would be leading factors in producing the "grievous" conditions that would be a root cause of this revolutionary violence. It is remarkable that God could foretell that the "form of godliness" without its saving power would become a "grievous" menace to the peoples of the earth in these last days. It is truly remarkable that all the rest of the conditions of this time which are so distressing the minds of men could have been so minutely and so fully set forth in the prophetic Scriptures.

God loaded the Old Testament Scriptures with prophetic promises that He would send His Son Jesus Christ to make atonement for sin and open the way for sinful mankind to have everlasting life. In many passages of the New Testament, both Christ and the apostles refer to these prophecies as being fulfilled in the life and work of the Messiah, who came to give Himself for the sins of men.

But while those prophecies in reference to the Christ who was to come as a babe in Bethlehem, are very abun-

dant, the prophecies which look forward to His second coming as the great climax in the drama of sin are still more abundant.

In answering the question, "What shall be the sign of Thy coming, and of the end of the world?" the Lord, in the sublimity of prophetic language, tells of a succession of occurrences that should be seen before His second advent. Furthermore, He refers to the prophecy of Daniel, thus showing that we should not only take into account what Christ revealed in that one particular discourse recorded in Matthew 24, but that we should also give heed to what has been disclosed through all the prophets and apostles relating to His coming. And His instruction is, "When ye see all these things, know ye that He [that is, Christ] is nigh, even at the doors." Matt. 24: 33.

Men in past ages have deceived themselves in regard to the second coming of Christ, because they did not give attention to these very specific words. The Christ Himself would say to us: "I have strewn My Word full of prophecies that point to My coming. You must not proclaim that the great event is near, as soon as you see some of these scrolls of prophecy begin to unroll; but you must wait until 'all' that has been foretold is seen in the world, and then you are to 'know' that the sublime day is near, 'even at the doors.'"

Let us read thoughtfully a few of the very definite promises Christ has left in His Book concerning His return to earth. The following promise presents the brightness and the glory of His coming:

"As the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming of the Son of man." "And they shall see the Son of man coming on the clouds of heaven with power and great glory." Matt. 24: 27, 30.

That every eye shall see Him as He comes in the clouds of heaven, is stated with divine simplicity and directness in these words:

"Behold, He cometh with the clouds; and every eye shall see Him, and they that pierced Him; and all the tribes of the earth shall mourn over Him. Even so, amen." Rev. 1: 7.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."— *Christ.*

On a certain occasion the Master said:

"Let not your heart be troubled: believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

That the Christian receives his reward at the second coming of Christ is set forth thus:

"When the Son of man shall come in His glory, and all the angels with Him, then shall He sit on the throne of His glory: and before Him shall be gathered all the nations: and He shall separate them one from another, as the shepherd separateth the sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 31-34.

That the same Jesus who was here is the one who is to return again is simply stated in this text from Acts:

"Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven." Acts 1: 11.

That it is "the Lord Himself," and not another, who is to come in fulfillment of all these promises of God, may be understood from these words of the apostle Paul:

"The Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

From his seclusion in the Isle of Patmos, the apostle and prophet John was permitted to behold in prophetic vision the turbulent scenes of the closing hours of earth's history. He presents what he saw, in the searching words that follow:

"The heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and the chief captains, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of Their wrath is come; and who is able to stand?" Rev. 6: 14-17.

The conflict between the beast and his image on the one hand, and the forces of righteousness under the ban-

ner of God on the other, has been considered in a previous chapter. The outcome in that conflict is presented in these solemn and awe-inspiring words of the prophet:

"I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped." Rev. 14: 14-16.

Thus do we see that in multiplied passages of the plainest scriptures, Jesus has promised to come again to consummate His work of the Judgment Day, to resurrect the righteous, and to immortalize all who are ready to receive Him in those supreme moments.

There are mistaken men — whether willfully or honestly in that condition is a question for them to settle with God — who are telling us that history reports many examples of persons seeking to stir the world with the notion that the second coming of Christ was near. These men even tell us that both Christ and the apostles taught that He was to return while the apostles were still living. But have they carefully considered the words of Jesus in answering the question, "What shall be the sign of Thy coming, and the end of the world?" Jesus said:

"Ye shall hear of wars and rumors of wars; see that ye be not troubled: for these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail." Matt. 24: 6-8.

Luke gives the same view with but a slightly different wording, as follows:

"When ye shall hear of wars and tumults, be not terrified: for these things must needs come to pass first; but the end is not immediately." Luke 21: 9.

There will be "wars and tumults," the Lord foretold; yet these things are not to terrify us, for all "these must needs come to pass first." "But," says the Saviour, "the end is not immediately." Or according to the version of Matthew, "the end is not yet," for "all these things are"

but "the beginning of travail." And besides this, as we have already seen, the Christ had instructed them that they should wait until they had seen "all" the things He foretold before they should "know" that He was near.

"Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."— *Christ.*

In Paul's first letter to the Thessalonian church, he has much to say about the second coming of Christ; and it seems that the believers in Thessalonica, like some modern readers of that letter to the Thessalonians, understood that Paul was teaching that the second coming of Christ was "right at hand." And hence in his second letter, he sought to set them right; and his statement is so clear that it should set us right on that important question if we will only give heed to it. His words are as follows:

"Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2: 1-4.

Do not be "shaken from your mind"— so the apostle writes the Thessalonians —"either by spirit, or by word," or even by our epistle, "as that the day of the Lord is just at hand." He makes the matter still more impressive by saying, "Let no man beguile you in any wise," for there is to come "the falling away" first, and the revealing of "the man of sin"; and finally the apostle asks the significant question, "Remember ye not, that, when I was yet with you, I told you these things?"

Paul was holding before the church the blessed hope that Christ would come again. Some of them, by giving only superficial heed to his instruction, received the impression that the great day was "just at hand." But the apostle shows them that to believe such a thing would be to allow themselves to suffer beguilement.

How can persons read statements of the character of this quotation from Paul, and get the idea that the apostle believed and taught that the coming of Christ was imminent in his day? It would seem as though God's Word had made everything so plain that the individual who is seeking light is left without excuse if he does not find it.

"We cannot know the day nor the hour," is another ready objection that even Christians will present; and indeed, it is asked, "Did not Jesus Himself say that —

"'Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only'?" Matt. 24: 36.

This scripture teaches the unmistakable truth. There is no one who can from any of the prophecies figure out either "the day" or "the hour" of Jesus' coming. He has purposely left the exact time unrevealed. Therefore all who set any time for the coming of the Lord, are doing so without warrant of Scripture, for they are failing to heed this clear declaration of the Christ. But this statement that we may not know the day nor the hour must be read in connection with the other plain statement three verses before, which says:

"When ye see all these things, know ye that He is nigh, even at the doors." Matt. 24: 33.

He asks us to know that His coming "is nigh," that it is "even at the doors," but He does not tell us the definite "day" or "hour."

Another text often presented in a perverted light by those who read the Bible carelessly or superficially says:

"Yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 5: 2.

"Now," it is asked very vehemently by some, "does this text not say that He comes 'as a thief in the night'?" And then they ask with triumphant scorn, "Is it possible for us to know anything about it?"

All such questioners might find their answer themselves if they would read the following verse, which says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. 5: 4.

The text in question does indeed say that "the day of the Lord so cometh as a thief in the night;" but the second verse following quite as emphatically tells us that the brethren "are not in darkness," and therefore the day will not overtake them as a thief.

The "brethren" are studying the prophecies. The "brethren" are walking in the light by which God reveals the future; and through His prophetic utterances, they know when the great day is approaching. And knowing these things, they are not overtaken as a thief in the night. How could anything be more obvious?

We have by no means reached the fullness of the time of trouble so graphically foretold by the prophets who have opened before our minds the thrilling events to occur in "the great day of the Lord." Armageddon, that universal war in the which the demons will sweep all the nations of the earth, is one of the events that is still ahead of us. In that furious fray, there will be one mad tornado of violence and strife.

But does the thought of these things distress you? Do they cause you perplexity or anxiety as you contemplate them? My friend, your God has provided you a shelter from this impending storm. There is an infinite Power guiding every star that shines in the measureless

depths of space. There is an infinite Power that is able with one word of His to bring worlds into existence. That infinite Power is your heavenly Father, whether you will recognize Him or not; and for you His heart is filled with the tenderest love. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16. And this Son of God's love with open arms bids you:

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11: 28-30.

Does not the Spirit who the Lord Jesus has promised should show us "things to come," impress upon you the forceful conviction that these utterances from the Bible are divine? Do not these words of prophecy and of promise speak to your very soul? They are seeking to tell you that Jesus, the world's greatest Friend, is soon to come. They are seeking to tell you to get ready for the sublime event, for it will be an occasion of glory and of joy for every one who is prepared for it.

Jesus is the one who came to this earth to bear the love of heaven to humanity. Jesus is the one who taught:

"All things . . . whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." Matt. 7: 12.

This is the beautiful "Golden Rule," and Jesus says that He found it in "the law and the prophets."

You may be trying to convince yourself that everything in this old world will come out all right. But if you are not in intimate touch with Jesus, if you have not experienced the power of His salvation, your heart in this time is tortured with fear and perplexity; and He has foretold that it would be so. His purpose is that you may witness the evidence of His miraculous foreknowledge, in order that you may "believe," and find not only the protection but the everlasting life and joy that He has provided for you. Do you know in your own life the sweetness and soul satisfaction of such words as follow?

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."— *Christ.*

"We know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the Day of Judgment; because as He is, even so are we in this world. There is no fear in love: but perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love. We love, because He first loved us." 1 John 4: 16-19.

God Himself is love. God places His love in our hearts by His Spirit, that we may abide in His love; and abiding in His love, we have "boldness in the Day of Judgment." This perfect love "casteth out fear," and along with it, all the punishing tortures that fear brings into the life. Jesus says:

"Behold, I stand at the door and knock: if any man hear My voice and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3: 20.

However much you may have tried to get away from Him, you know that all through your life, Jesus has been following you. You know that He has been standing at the door of your heart knocking for entrance. He bids you invite Him to come in, that you may enjoy the blessedness of the heavenly communion. As He comes into your life, He brings His love, He brings His omnipotent power, He dispels all fear, He fills you with the glorious hope of meeting Him at His soon coming, and this heavenly treasure brings a living experience that satisfies your soul.

It becomes your one absorbing passion, then, to tell the story in all the world. Your life is filled with the charm of reaching out to perplexed, suffering humanity, and bidding each trembling heart receive Jesus by His Spirit into the life to-day, so that he may join in the great reunion of the redeemed in that near-by supreme moment when Jesus shall return.

Through the prophet Isaiah, our Father sends us the comforting announcement:

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Isa. 26: 3.

And again the depths of protecting power are sounded in these words:

"Thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shade from the heat, when the blast of the terrible ones is as a storm against the wall." Isa. 25: 4.

And to those who would have the choicest of all treasures, there is this divine assurance:

"There shall be stability in thy times, abundance of salvation, wisdom, and knowledge: the fear of Jehovah is thy treasure." Isa. 33: 6.

But time would fail us if we were to attempt to exhaust the riches and the fullness of the great promises of God, provided for this time of trouble and distress that is upon the world. There are thousands of these "precious and exceeding great promises" in God's Word. Search them out. Test their value, and as invited by the psalmist:

"O taste and see that Jehovah is good: blessed is the man that taketh refuge in Him." Ps. 34: 8.

Jesus invites you to become personally acquainted with Him. The trouble with the majority of even professing Christians is that they only know about Jesus from hearsay. They do not know Him as a personal, living power in their lives. By the influence of His Spirit operating through His Word, Jesus comes into your life, and you know Him more intimately than you know your dearest friend. You are not left in doubt or despair; but having learned to know Him, you love Him with an indescribable affection. Then instead of feeling distressed or perplexed because of the awful things that are now surrounding us in the world, you are looking with intent and joyous eyes across the turbulent, angry sea of life to where Christ, the Sun of righteousness, is arising in glory and is illuminating the mountain peaks of eternity that are beginning to glisten in the dawn of the eternal day.

There is no evading the fact that the great hour is approaching rapidly. Are you ready? This is the one question before us all to-day.

BOOKS QUICKLY READ

The "Pocket Pamphlet" Box

The low-priced, paper-bound books listed herein, contain from 64 to 128 pages each. As brief but comprehensive expositions of the various topics they cover, they are unequaled.

MATTHEW TWENTY-FOUR.—"What shall be the sign of Thy coming?" inquired the disciples of the Saviour as they sat overlooking Jerusalem of old. His reply, and the historical facts pointing out the fulfillment of His words, are found in this treatise on the twenty-fourth chapter of the Gospel of Matthew.

THE SAINTS' INHERITANCE.—"The meek shall inherit the earth," are the words of Scripture. That this promise is a literal one, and that this earth is to be cleansed from sin and become the real home of the saints, is the message of this booklet. A volume of genuine comfort.

THE SPIRIT WORLD.—Does the demonstrated fact that supernatural power is exerted through spirit mediums, prove the soul to be immortal?

SURE WORD OF PROPHECY.—The chapter titles are: "Nebuchadnezzar's Dream," "The World's History Outlined," "Another Line of Prophecy," "The Time Explained," "Daniel's Last Vision," "A Literal Prophecy," "The Time of the End." A condensed treatise on the book of Daniel. Illustrated.

ELLA SIMPSON.—The story of a girl who became converted, and the transforming power of her life on the neighborhood.

THE MARKED BIBLE.—The touching story of a rebellious son and a mother's love. The last work of the gifted teacher and writer, Charles Lindsay Taylor. Nearly a quarter of a million sold. Price singly, 15c.

CHRIST OUR ADVOCATE.—The work in which our Saviour is now engaged in the heavenly sanctuary, and its relation to our times and to the final Judgment. Illustrated by diagrams.

THE BIBLE IN THE CRITICS' DEN.—"The Storm Center of the Ages," "The Genesis of Higher Criticism," "Cremating the Old Testament," "The Matter of Style," "Humanizing Inspiration," "Manufacturing a New Gospel," "Evaporating the Supernatural," "The Witness of Prophecy," are some of its chapter titles. Fully illustrated. Price singly, 25c.

THE LORD'S DAY.—What do the Scriptures and history say regarding the day of the Sabbath? Here are the bare facts arranged in a logical, systematic manner that will appeal to the inquirer at once. Illustrated.

CHRISTIAN SCIENCE.—Does Christian Science accept or reject the gospel of Christ? Does it teach the necessity and the effectiveness of the atonement? Is it based on the Bible, or upon the pride of the human heart?

These ten books in a neat box, $1.00 postpaid. Singly they are ten cents each except where otherwise stated.

PACIFIC PRESS PUBLISHING ASSOCIATION
Mountain View, California

OTHER NUMBERS

IN THIS SERIES

THE "Current Events" series, of which "To-Day and To-Morrow" is one of the latest numbers, has in it other helpful books, similar in style, that are having a wide circulation. Some of these are:

OUR LORD'S RETURN

THE WORLD'S DESTINY

WORLD PEACE

THE CHRISTIAN SABBATH

WHAT IS COMING?

THE OTHER SIDE OF DEATH

SPIRITUALISM VERSUS CHRISTIANITY

EPIDEMICS; HOW TO MEET THEM

Paper covers. Price each, 25c, postpaid
(In Canada, 30c, postpaid)

PACIFIC PRESS PUBLISHING ASSOCIATION
MOUNTAIN VIEW, CALIFORNIA

Gaylamount
Pamphlet
Binder
Gaylord Bros., Inc.
Stockton, Calif.
T. M. Reg. U. S. Pat. Off.

YC 15

M269924

984e
T135

THE UNIVERSITY OF CALIFORNIA LIBRARY